University of Alberta

The Japan Exchange and Teaching (JET) Experience: Implications for Citizenship, Pedagogy and Internationalization

by

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Abstract

The Japan Exchange and Teaching (JET) program seeks to enhance internationalization in Japan by promoting understand between Japan and other countries of the world. Begun in 1987, Canada is one of 40 countries involved in this exchange.

The purpose of this research was to analyze the Canadian JET participants' experiences in Japan, with regards to the themes of citizenship, pedagogy and internationalization. The qualitative analysis included a wide range of interconnected methods to understand the data. For the purpose of this study I used Walcott's (1992) three modes of gathering and portraying qualitative data which included: interviewing (inquiring); observing (experiencing); and studying materials prepared by others (examining).

Interviews (inquiring) provided the main source of data. Eight JET participants provided feedback for the research. I used a semi-structured format which allowed participants to provide greater depth and richness to their stories. Using the triangulation system and structural corroboration (Rudestam & Newton, 2001), I arrived at the categories of information that would fit into the three themes of pedagogy, citizenship and internationalization.

The study's findings confirmed that the JET experience impacted the participants' world views with regards to the significance of diversity. It helped them to look beyond their "Canadian" values, beliefs and practices and it encouraged them to understand the basis for cross-cultural

differences. More specifically, participants recognized the basis for differences in collectivist thinking, harmony with the environment, and stereotyping. The study found that the JET program impacted Japan/Canada relations in terms of career opportunities, twinning organizations, international trade, fine and practical arts, and communication. With regard to the theme of citizenship, participants recognized differences in honorific dialogue, consensus, gender, safety, community involvement, and the influence of religion. Pedagogically, participants noted differences in school organization, teaching methods, school design and entrance exams. As international ambassadors, JETs recognized the importance of personal stability, communication in Japanese, diplomacy, and involvement in community activities.

Based on the findings of the dissertation, the research literature, the researcher's experiences and the participants' views, the study provided findings related to existing research and recommendations for practice.

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"The Japan Exchange and Teaching (JET) Experience: Implications for Citizenship, Pedagogy and Internationalization"

TABLE OF CONTENTS

CHAPTER I. OVERVIEW OF THE STUDY

Introduction....1
- Background Information....2
- Research Interest....3
- Purpose of the Study....6
- Research Question....6
- Practical Purpose....7
- Significance of the Study....7

CHAPTER II. CONCEPTUAL CONTEXT AND LITERATURE REVIEW

- Introduction....10
- Conceptual Paradigm of Citizenship....12
  - Definitions of Citizenship....13
  - Citizenship Pedagogy and Alberta Education....17
  - Contextualizing Contemporary Citizenship Pedagogy....18
  - East and West Issues in Citizenship Pedagogy....21
  - Citizenship and Equality....24
  - Citizenship and Individualism....25
  - Citizenship and Culture....27
  - Culture: East, West and the World....29
  - Implications of Citizenship Pedagogy for Teaching....33

- Internationalization....35
  - Meaning of Internationalization....38
  - Theoretical Frameworks....40
  - International Understandings....45

- Internationalization and Citizenship Pedagogy....47
  - Peace Education....49
  - Structural Violence....51
  - Impact of Human Rights....52
  - Relevance of Militarization....53
  - Consumerism and the Environment....54
  - Environmental Care and Sustainability....56
  - Conclusion....58

CHAPTER III. METHODOLOGY

Overview: Qualitative Research Methodology....60
Participant Selection....63
Description of the Sample....64
Pilot Study....68
Instrumentation....69
Categories and Data Collection....72
Data Analysis....75
Personal Ontology/Epistemology....78
Situating the Researcher....79
Trustworthiness....83
Reliability....85
Validity and Transferability....86
Ethical Considerations....87
Limitations....88
Delimitations....90
Summary....91

CHAPTER IV. CITIZENSHIP: SUMMARY & DISCUSSION OF FINDINGS

Conceptual Framework....92
Overview....93
Understanding Others: Individualism and Collectivism....94
Ethnicity and Multiple Perspectives....96
Harmony With the Environment....97
Honesty....99
Equality and Gender Differences....100
Respect....101
Decision Making, Bureaucracy, Patience....103
Citizenship Characteristics of JETs....104
Impact of Life Experiences....107
Citizenship and Differing World Views....108
Summary....110
Discussion....112

CHAPTER V. PEDAGOGY *(Kyoiku)*: SUMMARY & DISCUSSION OF FINDINGS

Conceptual Framework....115
Overview....116
Teaching Assignments....116
Staff Room: Differences in Pedagogical Purposes....120
Perceptions regarding Teacher Effectiveness....121
Perspectives in Curriculum....125

Teaching Methodologies Impacting Outcomes....126
School Discipline....128
Relevance of JETs Learning Japanese....129
Factors Impacting Teacher Relations....131
JETs as Certified and Non-Certified Teachers....133
Summary....135
Discussion....136

CHAPTER VI. INTERNATIONALIZATION *(Kokusaika)* : SUMMARY AND DISCUSSION OF FINDINGS

Conceptual Framework....139
Overview....140
East-West Cultural Differences....140
Resolving Cultural Differences....143
Promoting InUnderstanding....144
Promoting Understanding Through Activities....146
Solipsism: Insider Epistemology....149
Impact of time Lapse....151
Ambassadorial Role....152
Inclusion in the Community....153
Things that Linger....155
Culture Shock and Reverse Culture Shock....156
Summary....159
Discussion....160

CHAPTER VII. INTERPRETATIONS: CONCLUSIONS

Overview....163
JET Experience: Impact on World Views....163
JET Experience: Impact on Japan-Canada Relations....165
Relations: Discussion and Implications....167
Relevance for Citizenship....169
Discussion and Implications....170
Relevance for Pedagogy....171
Discussion and Implications....173
Relevance for Internationalization....173
Discussion and Implications....176
What I Learned that Was not in the Literature....177
Making Connections to Research....180
Ability to Manage Psychological & Intercultural Stress....180
Ability to Communicate Effectively....183
Ability to Establish Interpersonal Relationships....185
Summary....186

CHAPTER VIII. IMPLICATIONS FOR PRACTICE: RECOMMENDATIONS
Desired Skills, Knowledge, Attributes....188
Reference to Theorists....188
Existing Requirements of JETs....189
Suggestions for the JET Program....189
Rectification of Issues Between JETs and Hosts....189
Relating Research to Praxis for Citizenship....191
Overcoming Barriers to World Harmony....191
Role of Education....194
Implications for Teachers as Role Models....196
Implications for Teacher Training....197
Implications for the New Social Studies Curriculum....199
Focus on Citizenship, Pedagogy and Internationalization....199
Response to the Topic of "Vision"....200
Response to "Approaches"....201
Response to the Grade 3 Program "Global Connections"....202
Response to the Grade 8 Program "World Views"....203
Response to "Dimensions of Thinking"....205
Closure....206
Recommendations for the Selection of JETs....207
Enhancing Citizenship, Pedagogy and Internationalization....207
Newly Experienced Teachers (NETs)....208
Advantages of Hiring NETs: Actualizing Desired Outcomes....209

REFERENCE LIST....213

APPENDICES
A. Contact Letter....230
B. Acknowledgment Form....231
C. Interview Guide....232
D. Ethics Review....234
E. Compliance....235
F. Reviewer's Checklist....237

Definition of Acronyms

ALT	Assistant Language Teacher: They are assigned to local school boards or schools and carry out their duties under the guidance of Language Teachers' Consultants and Japanese teachers of foreign language, primarily English.
CIR	Coordinator for International Relations: They are placed in prefectural or municipal offices rather than schools and engage in Internationalization activities. Included in this category is the Sports Exchange Advisor, (SEA).
CLAIR	Council of Local Authorities for International Relations: This organization administers the JET program in cooperation with the Ministry of Foreign Affairs and the Ministry of Education.
JET	Japan Exchange and Teaching program: The program is now in its 17th year and is aimed at promoting exchange between Japan and other nations. In 2003, there were 6226 participants from 40 countries. There were 981 Canadian JETs in that year. All JETs are university graduates.
JETAA	JET Alumni Association.
JTL	Japanese Teacher of Language: A member of the Japanese staff who teaches English or a language other than Japanese.

CHAPTER 1

"Implications of the Japan Exchange & Teaching (JET) experience for Citizenship, Pedagogy and Internationalization"

Introduction

As one reflects upon the complexity of relationships between people of varied countries and cultures, there remains an urgent need to examine the implications of International Exchanges. Axeworthy (2004) maintains that this need to examine intercultural relationships is accentuated when international conditions are turbulent, divisive and unfair. Dower (2003) also recognizes the importance of this need in his approach he calls "solidarity pluralism" wherein cultural diversity and international responsibility become normative issues about the nature of global ethics. Conceptually, this study is in response to this need. Specifically, this study focuses on the implications of the Canadian JET participants' experiences in the context of citizenship, pedagogy and internationalization.

In describing the relationships between people of varied countries, Tomlinson (1999) relates that internationalization has resulted in a rapidly developing and increasingly denser network of interconnections and interdependencies. These sojourns across territorial boundaries may result in a diverse range of interconnections having to do with capital, people, knowledge, images, crime, pollutants, drugs, food, fashions, beliefs, religions, practices, norms, statistical data, disease and much more. In this regard, Tomlinson postulates that the task is both to understand the sources of this condition of complex connectivity and to interpret its implications across the various spheres of social existence. In examining the source of identity, Abdi (2001) postulates that this complex connectivity is being

rendered more fluid and less tangible by such transnational and trans-continental forces of globalization, information technology and the electronic media. In reinforcing Abdi's notion of fluid connectivity, Axeworthy (2004) concludes his research by saying "Traveller, there is no path. Paths are made by walking" (p. 422). It is this complex connectivity between Japan and Canada that I wish to explore in light of the experiences encountered by Canadian participants on the JET program. The framework of this research will be based on the three themes of citizenship, pedagogy and internationalization. I would like to begin with some background information about the JET program that may help the reader understand the nature of this internationalization between Japan and other countries.

Background Information

The Japan Exchange and Teaching (JET) program seeks to enhance internationalization in Japan by promoting understanding between Japan and other countries of the world. Specifically, the program aims to enhance English language education in Japan while promoting international exchange at the local level through fostering ties between Japanese and foreign youth. The JET program is conducted under the auspices of local governments in Japan in cooperation with the Council of Local Authorities for International Relations (CLAIR) and the Ministry of Education.

In addition to the purpose formalized by the Japanese ministries, McConnell (2000) provides another reason for the JET program that the Japanese government does not publicly specify. He maintains that, generally speaking, in many parts of the world, pluralistic nations are struggling to integrate their ethnically diverse populations. However, Japan is under intense international pressure to solve the opposite problem: to

create diversity and to acquaint its insulated people with foreigners at the level of face-to-face interaction. Instead of sending Japanese nationals to other countries for the purpose of internationalization, they are bringing in participants from 40 countries. Hence, the purpose and intent of the JET program can be interpreted differently, depending on the national base of the perceiver.

To achieve these objectives, the program offers college and university graduates from 40 countries, the opportunity to serve in local government organizations as well as public and private schools at all levels.

Begun in 1987, with the cooperation of the governments of the participating countries, the program has grown each year. The number of JET participants who are currently working in Japan has reached over 6,000 and the number of JET Alumni totals around 30,000 (JET program 2003).

Over the 17-year history, utmost care has been taken to ensure that there is a high level of respectability in the program. Participants are invited to Japan as representatives of their countries and are expected to be ambassadorial in their deportment. Towards this end, an important ambassadorial role is the promotion of mutual understanding between nations.

Research Interest

Motivated in part by my previous experiences with the JET program and the Consulate of Japan since its inception in 1987, I have also had the immersion opportunity to work in many different Japanese schools at all three levels during a sabbatical study year. This coupled with years of experience as a school principal and as a leadership consultant in Edmonton, has provided a conceptual framework from which to examine the intricacies

of two cultures within the context of education. In combining these experiences with my present research focus in International/Intercultural Studies, I have become very curious about the implications of the JET experience in terms of citizenship, pedagogy and internationalization.

The theme of citizenship remains central to pedagogy and to world issues. Globalization has accelerated the flow of cultures and conflicts across geographical, political and cultural borders thereby creating the potential for a changing social order. According to Axeworthy (2003), the same networks of information that allowed capital to move around the world in seconds or brought scenes of suffering into living rooms around the globe, gives predators the capacity to exploit the vulnerable. This internationalism makes it difficult for nations to protect their citizens. There is no doubt that this changing social order has been accelerated in part by high tech modernization. Wiwa (2003) postulates that these interdependencies can be likened to the prophecies of Nostradamus. Wiwa reasons that contemporary technological advances and economic prosperity can be connected to humanitarian crises, economic schizophrenia, airlines haemorrhaging profits while cities are being quarantined to prevent the spread of the latest global plague. This interconnectedness has allowed some countries of the North to enjoy a "progressive" life style with more than the basic comforts of food, warmth, shelter, social relations, transportation, communication and security. Toh (1988) relates that developing countries are faced with daily reminders of crime, terrorism, structural violence, ethnic genocide and corporate greed which serve as signposts of personal and environmental damage in the world today. In this regard, Tomlinson (1999) contends that what people do in one place will not only impact that place but impact the entire world. These paradigms of thought reinforce the relevance of

analyzing the implications of the JET program with regards to international relations, citizenship and pedagogy. It is important to think of Japan and Canada in the context of the world, for as Anthony McGrew (1996) maintains, "in a shrinking world, where transnational relations, network activities, and interconnections of all kinds transcend national boundaries, it is increasingly difficult to understand local or national destinies without reference to global forces" (p. 468). In keeping with McGrew's supposition, it remains important to derive meaning from the Japan-Canada exchange within the context of global forces.

In terms of Cross-Cultural encounters, Hunter (1983) noted the idea that one's view of reality as the only reality is the most dangerous of all delusions. Abdi (2001) reinforces this caution wherein he postulates that knowledge is a collective human achievement and contains different components that are of diverse cultural and civilization origins. Cultural labelling of knowledge has its dangers. In reaction to ideological differences, Greene (1994) relates that, the important point for educators is to recognize the realities of this tension, accept that it is a part of the social world and to develop new ways of living together. Buber (1949) spoke of the narrow rocky ridge that humans have to walk in order to balance the I-Thou relationships, thereby making the process of international interaction important as we make peace with one another. Adding a positive argument to inherent conflicts in changing social orders, Appiah (2000) maintains that human life is more interesting if we accept that there are many ways of living.

JET participants have experienced all of these complexities and forces in their two-fold pursuit to help with Japan's internationalization program and their English language program. This interface of cultures and conflicts

reinforces my research interest and my desire to seek a better understanding of the implications of the JET program in terms of citizenship, pedagogy and internationalization. It is this interest that leads to my research purpose.

Statement of Purpose:

The purpose of this research is to analyze the Canadian JET participants' experiences in Japan, with regards to the themes of citizenship, pedagogy, and internationalization.

In examining the nature of how one views the world, Appiah (2000) says we are what is in our minds and it is forever changing. For the majority of Canadian JET participants their minds have been nurtured by the culture and experiences of their Western Industrialized environment. The purpose of this research project is to critically examine the impact of this cultural immersion for Canadian JETs and how these experiences influenced the participants' world views. The following question and sub-questions are designed to explore the research purpose listed above.

Research Question:

How did the JET experience impact your worldviews?

It is intended that this research will provide the following:

1. Explore how the JET experiences impacted the participants' worldviews;
2. Identify ways in which the JET experiences impact Japan/Canada relations; and

3. Identify the relevance of the JET experience for citizenship, pedagogy and internationalisation.

Practical Purpose

International sojourns can be viewed from the lenses of two countries. The JET program was initiated by the Japanese Government in 1987, and it was primarily intended to support Japan's national and global initiatives. This program does not have a reciprocal component that is most often found in regular 'exchange' programs. Hence, Japanese university graduates are not invited to other host countries as part of this program. While the JETs are in Japan, there are many opportunities for the sponsoring organization to research information in terms of their deployment, their views and their effectiveness. However, once the JETs return to Canada, there is very little follow up in terms of their perceptions of the experience, how it is impacting them in their careers and the implications of their sojourn for Canada. In support of this research question, McGrew (1996) relates that, in understanding the theory of our contemporary condition, it is significant to track the potential trajectories of social change brought about by globalization. This research is intended to track the trajectory of JETs while expanding on the themes of citizenship, pedagogy and internationalization.

Significance of the Study

Internationally we are reminded of recurring common themes for meaningful interaction. As Toh (1996) points out, it is important to have dialogical opportunities to enable countries to share in the meaningfulness of development. Sometimes what is meaningful for translational development may be diabolically opposed to the cultural and environmental heritage of

the country being developed. Stemming from this it becomes readily apparent that there must be opportunities to examine life style choices. Toh referring to Freire (1994), states that there is a need for us to try to support each other, living in and with the hope that the world should and can be a dignified and compassionate, just and peaceful habitat for all beings on this earth. From a broad societal perspective, Peck (1993) made a similar plea for people to individually adopt a set of deep-seated values that would be a foundation for responsible citizenship. He encouraged involvement in large social issues as opposed to mere self-centeredness, values necessary to maintain a healthy democracy. The repercussions of globalization are one such large social issue. McGrew (1996) reinforces this relevance by pointing out that globalization is transforming the existing world order simply through the intensification of global interconnectedness. For Axeworthy (2003), global issues can be addressed through a shared multicultural perspective that has the potential to break down barriers and overcome differences. This recurring theme of meaningful interaction underlies the significance of this research.

Within the context of the above themes, this study is also significant because it will provide the following: analyze the significance of the JET program in terms of citizenship; allow the JET participants to provide their world views; identify specific JET experiences that led to perceptual changes about societal differences; determine the extent to which the participant's schooling prepared the candidate for the JET experience; and to provide ameliorative ideas for pedagogy as well as JET programming.

This study is intended to generate theory as Blase and Roberts (1994) described, through an inductive and interpretive process, leading from data analysis to the formation of data categories, to emergent patterns of themes,

the conceptual labelling of themes and finally to an explanation of relationships among the concepts, hence informing a theoretical understanding. An in-depth qualitative study such as this, through transferability, has relevance for people interested in international sojourns, citizenship and pedagogical programming.

CHAPTER 2

CONCEPTUAL CONTEXT AND LITERATURE REVIEW

Introduction

Undoubtedly high-tech modernization has allowed many citizens of industrialized societies to enjoy a 'progressive' life style. It is important to acknowledge gratitude for the basic comforts of food, warmth, shelter, social relations, transportation, communication and security. However, juxtaposed with this gratitude are the notions of over consumption, materialism and Cartesian individualism which conflict with the notion of good citizenship. The eroding of values and beliefs could very well jeopardize our existence on earth. It is easy to understand why the theme of citizenship remains central to school systems. These themes have significant implications for teachers, pedagogical delivery, society, and global harmony.

In exploring the meaning of citizenship it may be helpful to examine historical contexts. Margolis (2000) maintains that knowledge is based on history and within that context it is important to examine the way culture impacts history and vice-versa. However, in juxtaposition of Margolis' view, Eva Neumaier (2000) reminds us that, objective historical truth is difficult to determine. Historical judgments involve persons and points of view where one is as good as another and it depends on whom you ask for an interpretation. As an example she reminds us of the difficulty faced by both the Tibetans and the Chinese with regard to their Seventeen-Point Agreement regarding sovereignty; it is just a matter of which country you ask to interpret the agreement. With this caution about the paradoxical nature of historical meanings, I would like to proceed with an historical

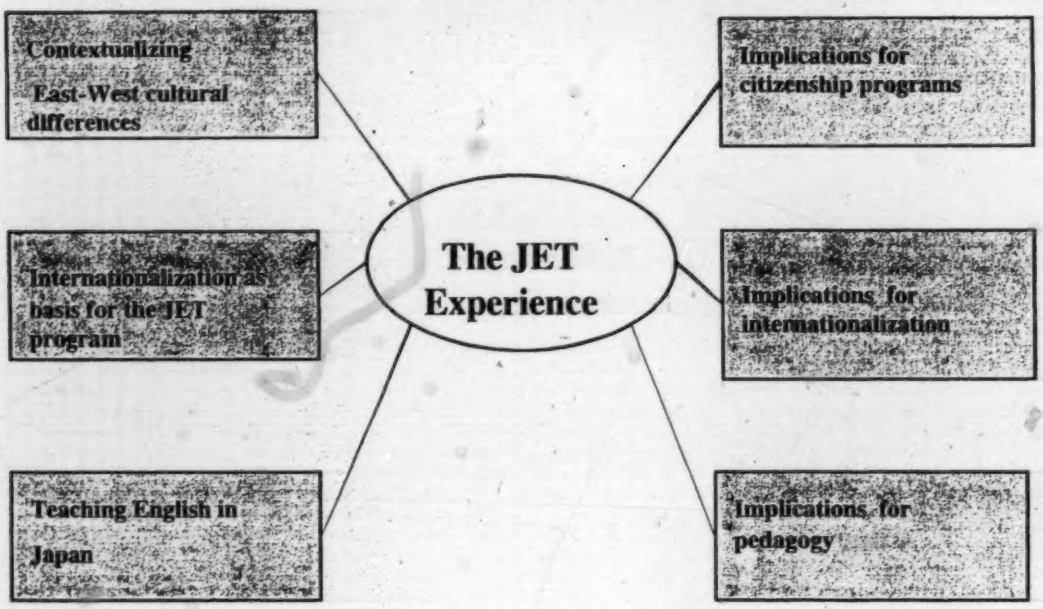
overview regarding the meaning of citizenship, drawing upon both Eastern and Western scholars.

Since meanings take on relevance according to historical antecedents, for the purposes of this literature review, it is important to clarify that there will be considerable 'citizenship and pedagogical' dialogue based on early American educational philosophers. AsTosh (1984) helps us to understand, what mankind has thought and done has an intrinsic interest and a lasting value irrespective of any practical application. Recognizing the importance of changing times it would also be relevant to critically analyze the meaning of citizenship in the context of contemporary issues. Since contemporary issues are being impacted by high-tech communication and international forces, so too must the meaning of citizenship be examined within a global reference. This exploration will lead to an examination of citizenship themes applicable to all nations and all people on a global scale. Since the theme of citizenship is tied to pedagogy, these ideas will be summarized in terms of implications for teachers and teacher training.

The conceptual paradigm on the following page provides a visual of how the main themes of citizenship, internationalization and pedagogy are contextualized to the topics of East-West cultural differences, the ambassadorial purpose of the program and the assignment of teaching English in Japan.

It is this literature that has provided me with a conceptual and theoretical framework for my study. My research intends to contribute to this understanding and or provide direction for further study. The following review represents a compilation of concepts, assumptions, expectations, beliefs and theories that supports and informs the focus of my study.

Conceptual Paradigm


Contextualizing East-West cultural differences
Internationalization as basis for the JET program
Teaching English in Japan
The JET Experience
Implications for citizenship programs
Implications for internationalization
Implications for pedagogy

CITIZENSHIP

In examining the goals of schooling there is a recurring theme with regard to the importance of citizenship education in our pedagogy and in our attempt to better understand the world (*Teaching in Alberta*, 2004). The importance of citizenship, or the lack thereof, is reinforced by daily reminders of crime, structural violence, ethnic genocide and other acts of conflict which serve as sign posts of personal and environmental damage in the world today. These acts of violence have significant implications for

teachers, teacher training, curriculum, society and most importantly humanity.

The formulation of our educational goals, policies and curriculum, for grades kindergarten through grade twelve has been largely Western based. As global communication increases and international travel becomes more frequent, it may be time for Canadian teachers to intensify their research beyond Western borders and analytically proceed with an interdisciplinary, intercultural modus operandi with regard to citizenship education in our schools. Axeworthy (2004) reinforces the importance of citizenship based on different cultures. He maintains that we can have several layers of attachment and identity that traverses from the local to the global, and thus builds a global democracy that is not tied down to one's membership in a nation state. Based on Axeworthy's notion of multiple layers of attachment, this portion of the paper will attempt to bring together Western educational thought with Eastern interdisciplinary research on the topic of citizenship, internationalization and pedagogy. In providing an East-West discourse I will attempt to narrow the meaning of citizenship for purposes of pedagogical deliverance and provide a rationale for its importance in our schools. Further, I will try to provide an international perspective, drawing on Eastern researchers in varied disciplines. In closing, I will attempt to examine the implications of these East-West findings to citizenship and pedagogy.

Definitions of Citizenship

In very basic contemporary terms, Webster (1984) defines a citizen as a member of a state or nation who owes allegiance to it by birth or naturalization and is entitled to full civil rights. Adler (1977) expands upon

the notion of full civil rights by maintaining that the essence of citizenship is in the development of the best mind of which people are capable. The purpose of this intellectual development is to allow a culture to endure and thrive, and the purpose of life is to pass this knowledge and wisdom on to the next generation. More specifically, Adler contends that it is the Great Books program that will improve the mind and help people in the pursuit of happiness and in the performance of civic duties. In addition to intellectual development and civic duties, Tyack and Cuban (1995) would include the topic of social-emotional development. To reinforce this view of citizenship and the role of schooling, Einstein (1996) contends that the school should always have as its aim that the young person leaves it as a harmonious personality.

The notion of mental improvement for civic duties was addressed by Haskins (1923) as he traced the role of the medieval professor in his book, *The Rise of Universities*. He alludes to the work of Aristotle who was given credit for the origin of the study of Ethics and Logic in the development of the mind. Haskins maintained that Ethics and Logic were not only major subjects of study, but pervaded every other subject and were deemed important to citizenship development.

Gangadean (2000) chairman of Philosophy at Haverford University, Pennsylvania, goes back in history to examine the teachings of Moses, Jesus, Buddha, Tao, Lao-Tzu, Judah, Aristotle and Socrates to derive an understanding of citizenship. He speaks of a unified field where everything and everybody is dynamically inter relational and wherein the ultimate purpose of education and life is the process of striving to be one with others. He would concur with Buber (1949) in the importance of the *I/Thou* relational encounter, where you move away from egocentric thinking and

move towards a dialogue between differing worlds. Lee Kuan Yew (1994) would support Gangadean and Buber's notion of citizenship. Where for Yew, Confucianism encourages the importance of hard work, scholarship, consideration for others and the deferment of present enjoyment for future gains. Yew maintains that this sort of cultural ethic that allows one to plant seeds for Eastern citizenship while being a coherent defence against Western individualism. For Gangadean, individualism taken too far may be harmful. He maintains that altruism is a citizenship trait that represents goodness and that is the unifying bond that holds everything together. Like Socrates, he agrees that the wisdom of citizenship cannot be achieved without first recognizing one's ignorance as a prerequisite for advance.

The meaning of citizenship in postmodern West differed from that of the East. John Dewey (1966) one of the founding fathers of Progressive Education maintained that citizenship was an integral part of democracy. In his book, *Democracy and Education*, Dewey said that all children in the United States had the same destiny--to lead lives in which they would earn a living, act as intelligent citizens of the Republic, and make an effort to lead a decent and enriched human life. Therefore, democracy meant the same for all and that a two track system (vocational and academic) of education would neither lead to good citizenship nor to democracy. This may have been the historical antecedent to our present dilemma of inclusionary versus segregationist education. Accepting the meaning of citizenship on a lighter note, Emerson (1882) says that a good citizen would laugh often and much; win the respect of intelligent people and the affection of children; earn the appreciation of honest critics and endure the betrayal of false friends; appreciate beauty; find the best in others; and leave the world a bit better.

In comparing present and historical meanings of citizenship, in examining our consumeristic society and our lack of consideration for underdeveloped nations, Durning (1992) indicates that this avarice aspect of citizenship can be traced back to the teachings of Aristotle 23 centuries ago in ancient Greece wherein he was alleged to have said that the avarice of mankind is insatiable. He contends that as each consumeristic desire is satisfied, a new one seems to appear in its place. It is interesting that consumerism has been juxtaposed with citizenship since the days of Aristotle. Sahlins (1988:44) presents this dilemma as a paradox by saying, "what for Augustine was slavery, the human bondage to bodily desires, was in the bourgeois view the essential human freedom." Ironically, Bill Gates (1999) says there is more to this problem than consumerism. In the case of China versus the U.S.A., Gates mentions that China is seen as looming ever larger on the international scene as an economic engine, a political force, a military power, and an environmental bombshell. It seems this paradox will continue to be with us and hence consumerism with all its positives and negatives will remain an important theme to be analyzed in terms of citizenship pedagogy. It has profound implications for global preservation and it could very well take on a threatening force for humanity.

Handy (1997) takes the meaning of citizenship beyond the individual. He maintains that people in businesses and institutions ought not to be thought of as employees but rather as citizens. In this capacity, citizens then would have the rights of residence, justice, free speech, a share of the wealth of society in some way, and a say, usually a vote in the governance of their organization. Further, he maintains that citizens should be entitled to life, liberty and the pursuit of happiness, in other words, the right to make your own life, subject to the laws of the land. Coming from a business and

economic background, Handy would further maintain that citizenship should include a guarantee of employment within a company, at least for a specific period of time. He maintains that this security, predictability and partial permanence would allow a life of meaningful contribution and hence full citizenship.

Having researched the historical and contemporary meaning of citizenship both from the Eastern and Western points of view, it may be meaningful to explore the nature of citizenship as it relates to pedagogy in Alberta. The following provides details underlying the foundation of citizenship development in Alberta.

Citizenship Pedagogy: Alberta Education

According to the guidelines of *Teaching in Alberta* (2004), citizenship education must be viewed as a shared responsibility between the parents, the schools and the community. Maximum learning occurs when the efforts and expectations of various agencies affecting children complement each other. Recognizing the learning that has or has not occurred through various community influences, among which the home is most important, the school will strive to:

- develop intellectual curiosity and a desire for life long learning;
- develop the ability to get along with people of varying backgrounds, beliefs and lifestyles;
- develop a sense of community responsibility that embraces respect for law and authority, public and private property, and the rights of others;

- develop self-discipline, self-understanding, and a positive self-concept through realistic appraisal of one's capabilities and limitations;
- develop an appreciation for tradition and the ability to understand and respond to change as it occurs in personal life and in society;
- develop skills for effective utilization of financial resources and leisure time and for constructive involvement in community endeavors;
- develop an appreciation for the role of the family in society;
- develop an interest in cultural and recreational pursuits;
- develop a commitment to the careful use of natural resources and to the preservation and improvement of the physical environment;
- develop a sense of purpose in life and ethical or spiritual values that respect the worth of the individual, justice, fair play and fundamental rights, responsibilities and freedoms.

(Alberta Goals of Education 2004)

Pragmatically speaking, citizenship education in Alberta would entail the actualization of the above goals while considering the abilities of the individual in order to fulfil personal aspirations and helping the individual to make a positive contribution to society.

Contextualizing Contemporary Citizenship Pedagogy

It is very timely to examine the details of citizenship in Alberta with the announcement by the provincial government regarding safety in schools,

(The Edmonton Journal, April 12, 2000). With various occurrences throughout the world and a concern about school violence, the Alberta government devised a four point plan: more counselling in schools; a special 211 emergency phone number for students; mandatory reporting and monitoring of violence in schools; and a pupil crime stoppers network. Likewise in Ontario, student citizenship became a major issue as well. A very recent legislative act in Ontario was passed where civil society believed that juvenile vandalism had reached significant proportions and subsequently, parents are now required to pay for damages caused by their children. Chen Ying (1995), in thinking of her daughter who was not a very good citizen, says it was a thousand times harder to watch her rebellious daughter in action that it was to give birth.

At the outset one might be pleased to hear that "something" is being done about citizenship pedagogy and that there is an amelioration program in place. However more important than the 'what' and the 'how' is the notion of 'why'. One questions why some students demonstrate poor citizenship. What is being done about it is the crucial question. These are the questions being posed by Reverend Theodore Lang, whose son was shot at Taber High School in Alberta. In support of these questions, Handy (1997) in his book *The Hungry Spirit* maintains that the most urgent problem facing us today deals with the development of our young people with the right values, beliefs and attitudes in order that there will be greater harmony on earth.

Moving from citizenship in Canada to international citizenship, there are numerous conflicts encountered by nations and cultures around the world. Moon (1995), in examining peripheral nations wondered if legitimacy flowed from opposition to imperialism, not from its defeat. Eva Neumaier

(2000), in providing an overview of long standing problems between Tibet and China, also alluded to this opposition. Ikeda (2000) reminds us of the uncertainty between China and Japan due to repeated Japanese invasions. He views it from the perspective of a 'distanced observer' educated and living in the West. Kim Dae Jung (1999) reports that North Korea with its nuclear weapons has been holding South Korea, China, Japan and America in contempt. More recent conflicts include the Hindi-Sikh conflict over the Air Canada tragedy, the 911 devastation in New York and the Iraqi invasions. Axeworthy (2004) reinforces the need to address these acts of violence. He states that citizens must strengthen the enhancement of our right to counter the growing power of narrow fundamentalism that is intolerant and violent. These are but a few of the conflicts that are reminders of the need for citizenship education, both locally and internationally.

Moving to other parts of the world, one questions whether the conflict between Israel and Palestine is any different than the problems of the Dalai Lhama and Tibet. There is the view that religion and territory are at the base of this problem. Kosovo or Bosnia are two other examples of devastation based on differences of beliefs. Closer to home, masses of aboriginals were annihilated in America and Canada Close examination of world problems point to a significant need for the continued development of citizenship education and international understanding in our schools today.

Since this study involves the pedagogical experiences of Canadian JETs in Japan, the remainder of this literature review will continue to expand the meaning of citizenship based on the writings of philosophers, historians, psychologists, educators, religious leaders, anthropologists, economists and professors of the East.

East and West Issues in Citizenship Pedagogy

In understanding cultural differences, Schukar (1993) maintains that the knowledge and skills essential for understanding multiple perspectives must be emphasized, making decisions and resolving conflicts. Only by allowing learners to have all the information is it possible for students to understand conflicts. Pedagogically, this means that teachers will require the skills to handle controversial cultural/international issues. Bringing these cultural issues closer to home, Snart (2005) in her commitment to building international awareness within the Faculty of Education at the University of Alberta, maintains that there is a need to find ways to help our pre-service teachers learn more about the world. Universities need to prepare them to understand the power of culture and the way the world is conceptualised. Axeworthy (2003) reinforces this need. He emphasizes that , in a time when we decry the great divides between cultures of the East and the West, an open educational exercise remains pertinent. Towards this end, participants need to see that a globally based system of educational programming is a basic public good. That will remain a praxis challenge for international pedagogy.

Cleary (1998) says that Lao Tsu addresses this international pedagogy. In describing the philosophy of Taoism, Cleary provides a paradigm that may be useful for teachers in developing an international praxis. In explaining Lao-Tsu's teachings, Cleary (1998), translates that life is a continual balance between the tensions of Yin and Yang. Yang represents energy, growth, progress, upward movement; Yin represents stored energy, restraint, and withdrawal. Further, Yin stands for flexibility, softness, openness, calmness, and stasis. Cleary (1998) in describing her praxis, would look for a person imbued with the Tao, a person of true

leadership qualities, a cultivated person. This citizen would have the core of superior development with the ability to transcend bias and identify with the whole body of humanity. For Cleary, it is the development of these qualities that would represent the essence of citizenship and a basis for understanding cultural differences.

Educators and parents are bestowed with a very special opportunity to influence the hearts and minds of learners. It is not their place to impose our beliefs and values but to instill in learners a passion and the skills to understand questions about concepts of truth. To reinforce Eastern thought with Western pedagogy, Axeworthy maintains that the role of education is to provide Canadian citizens with global skills to analyze contemporary matters affecting humankind and then to allow them to make decisions based on their own truths. Taoism, emphasizes that falsehood is denigrated through the acquisition of truth. Change for the world is provided by refining, reforming and developing the understanding of truth and its relationship to falsehood. It is this philosophical rigor that will allow mankind to follow the path of righteousness toward an understanding of people on earth. Comparing truth and falsehood to good and bad, Taoism emphasizes the wisdom of balance in the tensions of life. This is an example of how the philosophy of the East can be combined with the pedagogy of the West to arrive at an international praxis.

In the classroom and in schools, identifying with the whole body of humanity to bring about this balance is difficult. As Greene (1994) points out, the important point for educators is to recognize the realities of this tension, accept that it is a part of the social world and to develop new ways of living together. This balance of Yin and Yang can also be discovered in the work of Buber (1949) who spoke of the narrow rocky ridge that humans

have to walk in order to balance the *I-Thou* relationships. For him the simple act of interacting also becomes the act of making peace with another thereby minimizing tension and promoting citizenship.

In Eastern thought, a utopian paradigm to understand people of diverse cultures would begin with the "right thoughts and right actions". It is somewhat more difficult to "know" the right thoughts and the right actions and it is even more difficult to 'arrive' at the right thoughts and right actions. One way of examining this concept is through Taoism's modes of Yin and Yang. In application then, this could be akin to Snart's pedagogical praxis of understanding multiple perspectives for pre-service teachers?

Boulding (1988), in her analysis of education for an interdependent world, maintains that citizenship and peace begin with the individual, it then concentrates on the state after which the focus becomes international. For Boulding, citizenship exists, not as a condition but as a continual process. It has to be made by people, moment by moment in the course of daily affairs. It is like life, learning and exercise. In this regard Boulding mentions the likes of Plato, Aristotle, and Martin Buber who blended this notion into their daily lives. They knew it, they lived it, they instilled it, and they made a difference.

There is also the subsequent expectation that slowly, eventually, teachers would model for their pupils. Simplistically and realistically, this could be likened to the spread of Christianity through the prophets of God. It has aforementioned that civil decay may in part be the result of rapid technocratic change, however, part of our societal decay could be the result of deterioration in the significance of citizenship in our curriculum, in our pedagogy and in our role models.

Citizenship and Equality

In Taoism, the notion of citizenship connotes equality. What is theoretically interesting is that this Yin-Yang paradigm can be transposed to examine Gloria Leck's topic of "Gender as a Foundation Within Foundational Studies." In this article Leck (1990) examines patriarchy and the maverick of feminism wherein she points out that part of the inequality today results from the relations of domination (Yang) and subjugation (Yin) characteristic of patriarchy. This tension can be understood specifically when she points to the political symbol of surnames wherein custom has it that in some countries, women change their surnames to that of men upon marriage. Another example is when genderization begins at birth with acculturation taking on different modes of behavior and thought for men and women. Ellis (1993) points out that the irrationality of these inequalities can also be found in the examination of racism or age discrimination. The complexity of these issues can also be understood through solipsism (Fay,1996) "do you have to be one to know one" or put another way "can you know the ways of the insider by being an outsider?"

The complexity of gender solipsism can be resolved by the Yin-Yang paradigm. For Taoists, it would be a matter of having the wisdom, knowledge and skills of recognizing the domains of each gender and then to provide a balance between the two tensions and to be able to flex in either direction based on the situation. This would require the consciousness of learners as a community, to examine relations between society, education and the formation of self within that context.

Assuming that citizens want to be a part of a liberal democratic society where all citizens are equal, it would follow that people would have the freedom and responsibility to make choices. People are entitled to

construct their own identities but that construction must be within the domain of responsibility. On the constructive side, it then would follow that a responsible democratic government and a responsible education system would provide the tools and the facts for people to think on their own. Although the concept of democracy and choices is often associated with the West, Kim Dae Fung (1994) points out that in the politics of Minben Zhengchi, the will of the people is the will of heaven and hence it is important to allow people to make choices and be responsible for them. In the utopian world it would then follow that neither government policy nor policemen would be required to tell people what to do. Civil society would then decide what values and beliefs and practices would contribute toward personal well being and equality. By providing for this conscientization, individuals would then be able to choose a sensible life for themselves and take account for their actions while being equal citizens.

Citizenship and Individualism

One wonders about the evolution of narcissistic individualism. Cartesian philosophy helped people to reflect upon the abstract universal understanding of self. The notion that if I think, if I reflect, then my existence is based upon those thoughts. Descartes said "I think therefore I am." Western civilization has been significantly influenced by this philosophy.

In moving from the notion of "I" to a spirit of global spirituality in the notion of "we", Tu Wei-Ming (2000) denies the notion of dualism, in other words, the individualistic mental ghost inside the bodily encasement. He denies the Cartesian notion that is a clear separation between the mind and the body or between the spiritual and the material. He also denies the

Taoist singular salvation that powerful inner reflection between the inner self and nature will result in the base for global citizenship. In pulling away from Western thought and modifying Eastern philosophy he brings about a residual Confucianism. Tu Wei-Ming asserts that in order to bring about personal and global harmony, one must have the full embodiment not only of mind and body but also the heart, soul and spirit in relation to other human beings as well as the ecological environment. He bases this belief on the philosophy of Confucianism. Translated, Confucianism is based on the four dimensions of self, community, nature, and heaven. It is through this embodiment of all components that life becomes meaningful, harmonious and will allow human survival on earth. If one were to extend this East-West thinking, Descartes' notion could be transcended to read "we think therefore we are or we think we are". For Tu Wei-Ming, the over indulgence of "I" has allowed the imbalance of Yin-Yang and thereby resulted in much of the world difficulties today. Upham (1987) supports and expands on Tu Wei-Ming's notion of conflict. He maintains that if society is built on individualism and competition and the only acknowledged common ground is enlightened self-interest, social life becomes a desperate contest with potentially antagonistic actors. He would concur that citizenship must go beyond the individual and include the full embodiment of mind, body, heart, soul and spirit in relation to others and the environment.

To add further meaning to Tu Wei-Ming's notion of citizenship he explains embodiment in terms of the Chinese word *ti*. There is beauty in the word *ti* since it can refer to the miracle of physical bodily functions as well as the process of embodiment that includes the experiential understanding of other human beings both intellectually and spiritually. It is from this base

that people are able to confront all kinds of tensions, conflicts and contradictions of the outside world. As a wise citizen, the practice of *ti* would allow balance and develop citizenship.

For Tu Wei-Ming, wisdom remains the basis for global citizenship. Wisdom is in part based upon the accumulation of knowledge. This accumulation could be scientism or it could be an understanding of modernization or wisdom gained from life experiences. The ideology of modernization requires economic and political knowledge. Axeworthy (2003), in describing Canadians would expand on this notion. In addition to international trade, finance, technology and business driving much of our global interests, there is also a political, cultural and even moral dimension to our emerging role as global citizens. The important issue in the accumulation of modernization knowledge is to ask at what cost; what kind of process or what kind of life. Citizenship requires that one examine the meaning of a good life and the meaning of being human. This then becomes part of the Enlightenment mentality and the perfectibility of person hood toward global citizenship.

Citizenship and Culture

Simplistically, culture may be viewed as that which has something to do with language, customs, foods, values, religion, symbols, practices, ways of interacting, currency, politics, economics, history, government, appearance, clothes, crafts, and norms. As Appiah (2000), said we might indeed be what is in our minds and it is forever changing. He maintains that history has a lot to do with the understanding of people and the formation of differences, and he leans toward global thinking as opposed to national identities, for example that which is in our minds that identifies who we are

is far more important in our discussion than ethnicity and race. Paradoxically, Brian Fay (1996) in his pursuit to understand the lives of others alludes to the theory of *Insider Epistemology,* wherein he asserts that only those of a certain group can fully understand members of that group. Herein lies the difficulty of understanding and sharing cultures.

Hock (1999) provides us with a clearer understanding with regard to this notion of ever changing culture. He reminds us that for the better part of recorded history, it took centuries for the customs of one culture to materially affect another. However, due to our electronic information highway today, that which becomes popular in one country can sweep through others within weeks. Another example of recent intercultural change is united Europe where 22 countries have abolished their frontiers and a passport is issued by European Union. This is a significant example of finding unity within multiplicity. It has clear implications for teachers in how they view citizenship for the world.

In order to better understand the role of citizenship as it relates to conflicts arising from ethnic differences, it seems relevant to explore further the meaning of "culture". The Canadian Commission for UNESCO (1976) in their attempt to ameliorate differences, defines culture as a dynamic value system of learned elements, with assumptions, conventions, beliefs, and rules permitting members of a group to relate to each other and the world, to communicate and to develop their creative potential.

Within the context of this definition a cultural system is understood to be dynamic and a change in one component has the potential of influencing other elements. However, there is an element of caution. Variance may lead to richness but it may also present problems. As Glaser (1984) pointed out in his National Academy of Education Report, the challenge posed to

researchers and teachers is the unprecedented diversity of children in classrooms today. This has impacted the pedagogical need to generate know-how that provides the understanding that can lead to invention and innovation. It is precisely this creative opportunity that Asquith (1999) supports wherein she states that if we go across disciplines and cultures the "other" can become both the object of study as well as professional colleagues. She maintains that international dialog and input has such rich potential for the nature of our knowledge. It is this variance that allows political unity to coexist with cultural diversity.

Culture: East, West and the World

According to Delgado-Gaitan and Trueba (1989) culture can be defined in terms of socially shared cognitive codes, maps, and norms for appropriate behavior. This includes a set of common assumptions, values, and worldviews. Lee Kuan Yew (1994) in his interview with Fareed Zakaria, maintains that culture is the most determinative aspect of human life. From this he extrapolates that culture determines destiny. Zakaria, in reflecting upon Lee's premise, wonders about the effect of Confucianism on culture and the effect of this influence on one's beliefs, standards and practices. For Yew, Confucianism encourages the importance of hard work, scholarship, consideration for others and the deferment of present enjoyment for future gains. Yew maintains that it is this sort of cultural ethic that allows one to plant seeds for success while being a coherent defence against western individualism.

There seems to be a paradox in Yew's premise. Interestingly, it is these very same qualities of citizenship that are frequently found in the patterns of successful grade school students in Canada. Contrary to Yew's notion

about the West however, it is important to acknowledge the importance of the Christian based "Protestant Work Ethic" (Weber, 1904) that allowed the industrialized West to modernize and enjoy a significant standard of living. Goody (1998) refers to this success in terms of hydra-headed Eurocentrism. Pomeranz (2000:43) presents his findings somewhat more obliquely by saying that while the Europeans may have been technologically superior to the Asians in the nineteenth century, they were not necessarily more productive. The East-West solution can be found in the writings of Asquith (1999) who emphasizes the importance of scholarship with universal codes of craftsmanship and professionalism. Rather than bifurcate as Yew has done, it may be possible to maintain that both Western and Eastern cultures had similarities that influenced destiny.

Let us accept the notion that it is possible to map an individual's destiny through past cultural experiences. The same might hold true if one wanted to map a country's destiny by examining its culture. Perhaps this would be possible in countries such as Japan or China where there is a greater national identity. Attempting to determine Canada's destiny through culture may be somewhat more difficult because of our diverse multicultural base and the impact of bilingualism. Destiny in this case could legitimately take multiple paths. For example the researcher's modus operandi could seek seeds of success or pursue reasons for failure. Under these conditions both would seem valid in extrapolating the country's destiny.

Sinh Vinh (1991:323) would also support the argument that there is a significant connection between culture and destiny. In examining the effects of Chinese characters as a medium for the transmission of modernity from Japan to Vietnam, Vinh relates that one of the significant historical

isolationist factors can be traced back to the restriction of East Asian books. Vinh maintains that it is through this sort of participation in classical East Asian tradition that Vietnam will be able to gain a fuller and richer appreciation of her own cultural historical legacy while revitalizing her interaction with her East Asian neighbors so as to bring about a true Vietnamese destiny.

Another aspect of destiny in East-West cultures may be examined in terms of prisoners. George Koo (1998) relates that the U.S.A. has 565 prisoners per 100,000 people, which is five times higher than China. Recidivism rates are 40% for the U.S.A. and 6 to 8 % for China. Fukuyama (1998) would argue that the U.S.A. rate could be traced directly to the cultural phenomena of excessive individualism with a concomitant susceptibility to bad things like crime and illegitimacy. Kim Dae Fung (1994) would counter this argument with the idea that it is precisely this notion of individualism that has allowed the U.S.A. to resist authoritarian leaders and hence promote democracy and human rights. With the juxtaposition of these arguments it remains the prerogative of the reader to examine the influence of culture upon citizenship and hence destiny. The East-West analysis is but one of multiple cultural comparisons. The key is finding a balance in paradoxical societies.

Within the confines of a country, with a distinct border and a fairly homogeneous population, it may in part be permissible to claim that one's distinct culture promotes a desired destiny. However, with our electronic information highway, I believe our rationality is being influenced globally. With increased international contact, learning has increased exponentially. Hence the terms destiny and citizenship take on global connotations that include all living beings and their environments. Accordingly, there is the

implication that it would be in the best interests of a global society for cultures to contribute and take goods and services from all other global cultures. Towards this end George Koo (1998) points out that people and countries can exert a positive influence on each other through joint ventures. It is a means of introducing values, beliefs and expertise by example as opposed to rhetoric. Lee Kuan Yew (1994) reminds us that, when people evolve without external interaction their destiny takes on a very different characteristic. Anthropologically speaking, according to Yew, this destined difference has been made about the Native American Indian who genetically started from the same stock as the Mongoloids of East Asia--the Chinese, Koreans and the Japanese and yet turned out quite differently. All of this points out that it may be in the best interest of global civilization to promulgate, as Sinh Vinh (2000) mentions, diversity with unity.

Today, the world is divided into political nation states with various boundaries. People, depending on nationality, can move freely within given boundaries. Some are able to reside in different nations. In the future, there is the notion that people will be able to move freely through all nation states, given that one qualifies. Under these conditions what will remain pertinent to this utopian borderless state is the notion of citizenship. We are obligated to demonstrate goodness, no matter where we live. We are citizens of the world. What we do in one place will not only impact that place but impact the world. Envisioning to an extreme, Tomlinson (1999:71) reports that there may one day be an emergence of one single culture embracing everyone in the world and replacing the diversity of cultural systems that have flourished up to now.

Implications of Citizenship Pedagogy for Teachers

How important is it for teachers/parents to role model citizenship? Robbins (1991) maintains that people [teachers] exude and radiate what they feel, believe and value. Wilds (1961) in quoting John Locke says "As it is in the body so it is in the mind" (p.286). Expanding on this, Holt (1989) emphasizes that children learn from anything and everything they see. If this is so, then it has far reaching implications for teacher selection and teacher preparation. This may help to promulgate citizenship values in school systems.

Hodysh (2000) explains that historically in Alberta, teachers had to prove they had sound citizenship habits prior to employment. Citizenship qualities were a part of the teaching contract. John Chalmers (1968) in his book, *Schools of the Foothills Province*, amusingly related that the Alberta Teachers' Association, in 1928, forewarned teachers that they could be dismissed for smoking cigarettes. Role models were very important back then. With our present North American focus on Freedom of Information and Privacy, this sort of screening process and definition of citizenship has changed despite the scientific evidence related to the ill effects of smoking. It would be interesting to determine whether the introduction of the Freedom of Information and Privacy Act in general, had an impact on the relevance of citizenship values for teachers and school districts.

Despite the complexity of implementing citizenship criteria in the screening and development of teachers, it remains clear that citizenship is a desired value. To more fully understand this notion of responsibility and citizenship it would be helpful to examine further the writings of Hock (1999). He maintains that responsibility includes one's own integrity, character, ethics, knowledge, wisdom, temperament, words, and acts. He

further asserts that it is a complex, never-ending, incredibly difficult, oft-shunned task.

Axeworthy (2003) reinforces the need for citizenship pedagogy. He emphasizes that, in a time when we decry the great divides between cultures of the East and the West, an open educational exercise remains pertinent. Towards this end, there is a need to see that a globally based system of educational programming is a basic public good. That will remain a praxis challenge for international pedagogy.

Hock (1999) in his reference to Lao Tsu, captured the essence of teaching and citizenship in the following.

> What is a good man but a bad man's teacher?
> What is a bad man but a good man's job?
> If you don't understand this you will get lost,
> However intelligent you are.
> It is the great secret.

For Lao Tsu, citizenship remained at the heart and purpose of teaching. The implication is, if teachers lose track of our citizenship focus, they may become an ineffective teacher but more than that it may be the essence of our existence on earth.

Locke (1964) in his explanation of the *tabula rasa* would maintain that citizenship pedagogy ought to concentrate more on the developmental process or mental power acquired in becoming a good citizen than the goal of citizenship. This has implications for teachers as role models. Recognizing the significance as well as the differences in our 'being', we can go on to agree on the importance of 'Becoming'. For teacher preparation, this process of 'Becoming' then requires practice, structure,

theory, concepts and dialogue. For educators, citizenship programming would be a visionary growth process. Internationally, it could be the same. Ross (1997), in analyzing Beijing as a conservative power, supports the notion of "Becoming." He says, treat China as a friend and it will become one. Teachers in their treatment of students could use a corollary of this. By treating students as citizens, they too will become citizens. In summary from this pedagogical research on citizenship, it is possible to surmise that the developmental process of becoming a good citizen is just as important or more important than the role model of being a good citizen.

In this paper I have attempted to bring together Western educational thought with Eastern interdisciplinary research on the topic of citizenship, pedagogy and internationalization. In so doing, I have provided a framework from which to examine the meaning of citizenship and a rationale for its importance in our educational system and in our world. Since citizenship is embedded in culture, and culture influences destiny, I have provided an intercultural perspective, drawing on Eastern researchers from varied disciplines. In closing I have attempted to examine the implications of these East-West findings to pedagogical deliverance and an intercultural understanding of citizenship.

INTERNATIONALIZATION

(Ishi no ue ni sannen)

It takes three years for dripping water to make a mark on a rock.

Japanese proverb

As part of the internationalization of Canadian society, many Canadians are participating in a variety of programs abroad. One such program is the Japan Exchange and Teaching program, hereafter referred to as the JET program. As stated by the Japanese Ministry of Foreign Affairs (2000) the intent of the program is designed to enhance internationalization by promoting a mutual understanding between Japan and other nations. The purpose of this study is to articulate theoretical frameworks about the meaning of "internationalization". In the process I wish to address three questions. Are there differences in the expectations of the host and the participants? What are some of the exemplars that have enhanced relationships? What are the skills, knowledge and attributes required of participants? Within these categories I will attempt to examine economic, social, political and educational implications. To begin, it may be relevant to provide some background information about the nature of the JET program.

Now in its fourteenth year, the JET program has steadily grown, making it one of the larger human resource exchange programs internationally. Specifically it has allowed some 6,400 Canadian university graduates to partake in this intercultural experience since it's inception. In this program, participants are invited to Japan as representatives of Canada to promote an understanding between nations, using English language assistance as the focus of interface. Contracts are for one year and are renewable in certain circumstances by mutual consent between the host institution and the JET participant. As an assistant language teacher, participants are placed mainly in publicly run schools at all of the divisions, grades one through twelve. Though duties may vary from one host institution to another, participants are requested to assist certified Japanese

teachers in the delivery of English instruction. This includes assistance with the preparation of supplementary teaching materials, assisting Japanese-speaking teachers with enunciation, and engagement in extracurricular activities and international exchange programs.

The JET program is somewhat different than other international exchange programs in that it is financially sponsored by the government of Japan and at this point includes 37 countries whereas CUSO and WUSC are involved worldwide and have a much longer history. Perhaps the most significant difference between JET and other programs is its purpose. JET is designed for the purpose of English assistance and international cultural understanding. WUSC, on the other hand, is a network of individuals and post secondary institutions that are concerned about an equitable world and the mission is to foster global understanding through education. WUSC originated in 1920 to provide for the basic needs of post secondary students in Europe after which volunteer programs were extended to projects in Third World Countries. CUSO is also an established volunteer organization concerned about global equality. The mission in this case deals with such things as human rights, economic justice, health rights, religious freedom children's rights and other areas of global literacy. All three organizations are similar in that there is an international focus, however the JET participants are paid salaries while the other organizations rely heavily on volunteer work. Also, the JET program has a narrow focus compared to the other programs that have a greater focus on global literacy. With this clarification regarding various exchange organizations theoretical frameworks about the meaning of "internationalization" can be examined.

Meaning of Internationalization

The term internationalization has meant many things to many people. For Sugawa (1998), director of the Ministry of Education in Japan, internationalization and the JET program represents a commitment to the improvement of fundamental educational curriculum in Japan. In the area of foreign language education this refers to added emphasis on improving standards in oral communication. He emphasizes that the program has a responsibility to foster a global perspective both for the hosts and participants.

Interestingly, this is what de Wit (1993) would echo in his focus of internationalization. He says it is important to call on outside services to integrate with local pedagogical delivery. Students must gain an understanding of other cultures, lifestyles and customs and learn to coexist with people from other countries.

Through contacts with JETs the students gain not only knowledge of a foreign language but also a better understanding of the world. Although curriculum may have been the main focus of internationalization for Sugawa, taken from the economic and political point of view, it would also have components of Harari's organizational approach as well. According to Harari (1989:2)

> " international education must encompass not only the curriculum, international exchanges of scholars and students, cooperative programs with the community (local and international), training, research and a wide array of administrative and other services but also a distinct commitment, attitudes, global awareness, an orientation, and a dimension which transcends the entire institution and shapes its ethos".

As this paper unfolds, the reader will recognize that the JET program contains all of his elements of internationalization based on the organizational paradigm.

Strike and Soltis (1998) would view internationalization from the standpoint of being socially formed. They maintain that people are "situated selves" and are formed by their histories, cultures, religions and much else besides. When they speak of modest relativism they mean that people perceive the world and provide structure for themselves based on the concepts they acquire from their culture and their education. Putting this in the context of Sugawa's purpose of the JET program, it allows Japanese students to view their own world and the world around them through Western lenses.

McConnell (2000) prefers to view internationalization not from lenses but from voices. He says, it is much like historians describing democracy, it is multi vocal, with different associations and meanings for the hosts than it is for foreign participants. He maintains that too often researchers focus on analysis of discourse among intellectuals, politicians, media specialists and social elite. He would favor internationalization to be examined in terms of the implementation of an interdependent policy, but not swayed by special interest groups. This paradigm is supported by Francis (1993) who maintains that internationalization is meant to prepare the community for successful participation in an increasingly interdependent world.

Internationalization, or '*Kokusaika*', has become a national preoccupation in Japan according to Inoguchi and Okimoto (1989). Although it is a national, political and economic focus, not many Japanese realize the extent to which initiatives will compel fundamental changes in their society (Hamada, 1990). She identifies Japan as a very close knit

homogeneous population that is very closely knit. This homogeneity goes back to 2000 years of tradition where Confucianism with its emphasis on the principles of *bun* or one's place in a group, included duties and obligation to parents, teachers, ancestors, co-workers and employers. This is a significant contrast to Western ideologies of individualism. According to Hamada, it is these sorts of significant differences that motivated Japan to internationalize. However, Abegglen provides another explanation.

> The challenge facing Japan is evident and enormous.....Japan urgently needs to change its pattern of interaction with the world, since the consequences of Japan's past and present self-centered behavior are being felt.....The passive receptive role Japan still plays in the international arena is now obsolete, and the burden of change rests with Japan.
>
> James Abegglen (1988)
>
> cross-cultural consultant

Theoretical Framework for Internationalization

Today, the world is divided into nation states and diverse cultures. There are boundaries. People can move freely within given boundaries. Some are able to reside in different nations than the one where they grew up. In the future, there is the notion that people will be able to move freely through all nation states, given that one qualifies for membership in a nation state. Under these conditions internationalization takes on a different meaning. People are obligated to demonstrate a global citizenship, no matter where they live because they are citizens of the world. What we do in one place will not only impact that place but impact the world. Envisioning to an extreme, Tomlinson (1999) reports that there may one day be the emergence of one single culture embracing everyone on earth and replacing

the diversity of cultural systems that have flourished up to now. According to Strike & Soltis (1998) this paradigm was implicated in the American mission of *E Pluribus Unum,* implying that Americans should be one people. Initially the melting pot was intended to bring about one American culture by bringing together diverse languages, religions and customs.

Though Suzuki (1996) acknowledges that internationalization may lead to the emergence of a single culture, he extends some cautions. He says that although humanity is becoming mono-cultured due to the twin assaults of global telecommunications and economics, biologists know that this is the very moment when diversity is of greatest importance. In this regard, he maintains that the most startling lessons of the twentieth century have been the discovery that both genetic and cultural diversity is a critical part of long-term resilience and survival. It is this diversity that provides the possibility of combinations that allow adaptation to the new conditions. For Suzuki, monocultures are vulnerable to environmental upset.

In articulating theoretical frameworks about the meaning of internationalization, it is equally important to understand why people or nations embark on programs of internationalization. Appiah (2000) maintains that human life is more interesting if we accept that there are many ways of living. The enjoyable part is to be able to have a choice in the way of living. This implies that it is important to give some things up because you cannot engage in all there is to offer. The caution is that it ought not to be foisted upon you and that you do have the choice. This aspect of reverse ethnocentrism was experienced by Kuwayama (1998) as he crossed multiple cultural thresholds in his pursuit to understand anthropology. He discovered that the choices you make fit into your value system, your beliefs and your hypothesis of life. As you become exposed to

varied cultural bases, the choices then become different, however what remains important is that you still have that choice. Because life and people are ever changing, we then take delight in finding new ideas, beliefs, values, and customs. The key is optimal stimuli.

In articulating a theoretical framework based on economics Goody (1998) contends that the East had learned much from the West due to the process of internationalization. Goody explains why 'modernization' took place in Europe rather than the East. His hydra-headed explanation begins with the importance of Christian individualism that was an integral part of the nuclear family structure as opposed to the extended family or communal family of the East. This in turn allowed mercantilism and voyages of discovery to flourish. Pertinent growth aspects included scientific inventions, armaments, industrial production, and the establishment of a bourgeoisie class. Eurocentrism was also impacted by the Renaissance, the Reformation, the Enlightenment and the Industrial Revolution. It was this Eurocentrism, coupled with notions of modernization that attracted the East to embark on a campaign of internationalism.

However, Pomeranz (2000) questions whether these aspects determine advancements in a country's standard of living. To support his debate he contends that in the eighteenth century, life expectancy in England was 35-40 years. In Japan it was 47.1 for males and 51.8 for females. Today this pattern continues. Wilcox and Suzuki (2001) contend that this difference in longevity sparked a West to East curiosity and a reason for exchange. Based on this curiosity, their research led them to the publishing of *The Okinawa Program.* They contend this represents an international notion of development with development taking many forms. Jack Goody focuses on

Eurocentrism and economics. Pomeranz delves into human capital theory. Both seem plausible grounds for the promulgation of internationalism.

Leaning more towards human capital theory as a focus for internationalism, Adler (1977) would contend that by sharing your personal or collected wisdom you allow it to endure and thrive and the purpose of life is to pass this knowledge on to others. Ashok Gangadean (2000) would speak of a unified field where everything and everybody is dynamically interrelated and the ultimate purpose of life is striving to be one with others. Schukar (1993) would maintain that multiple perspectives would allow one to arrive at a solution that is meaningful to all stakeholders. Appiah (2000) says we are what is in our minds and it is forever changing. He maintains that history has a lot to do with understanding of people and the formation of differences. Accordingly he leans toward international thinking as opposed to national identities.

Differences in nationalism and internationalism have led to numerous conflicts. For example, Moon (1995), in examining peripheral nations wondered if legitimacy flowed from opposition to imperialism, because of imposition rather than invitation. Neumaier (2000), in providing an overview of long standing problems between Tibet and China, also alluded to this opposition and exclusion as opposed to inclusion and constructive exchange. Perhaps Rabbi Joseph Ehrenkranz (2000), who spearheaded an interfaith dialogue in Edmonton was thinking about the Tibetans when he said there couldn't be peace in the world until there is peace between religions, because religions seem to be the source of a lot of irritations all over the world and throughout history and curriculum.

Ikeda (2000) reminds us of the uncertainty between China and Japan. He looks at the conflict from the perspective of a "distanced observer" as

opposed to a participating observer. Ross (1997), in analyzing Beijing as a conservative power, says that if China is treated as an enemy it will become one; the debate over exclusion versus engagement is at the center of discussion. He maintains that internationalization requires dialogue, practice, structure, theory and concepts. Peter Senge (1990) echoes this premise. He states that in dialogue people become observers of their own thinking and therein lays the opportunity to understand. Another example of exclusion versus engagement is reported by Kim Dae Jung (1999). He would like North Korea to participate in his international paradigm, the 'sunshine' policy of judicious engagement. These are but a few of the conflicts that require the need for understanding through internationalization .

If the impact of internationalization is examined through economic eyes one sees a very different picture in Japan. According to Abegglen (1988), economic goals superseded global morality. Through the modernization era it has often been cited that economics may have been a determining factor in how people and countries interacted. If this is so, perhaps we need to lean more heavily on the influential skills of post modernist economic leaders to build a judicious society. In examining the work of Adam Smith, one of the great economists of all time, one notices a glimmer of hope in his writings. In his book titled *Inquiry Into the Nature and Causes of the Wealth of Nations,* he stressed the importance of the free market economy as the basis for individual and nationalistic enterprises. However his thinking changed. He later wrote a book titled *Theory of Moral Sentiments,* in which he moved from a world based on finance to a world based on sympathy, a feeling for all those different from us. This would be an example of internationalization of economic leadership based on global morality.

International Understandings

Passin (1982) relates that this act of internationalization may be a very difficult and complex process for Japan recognizing their deeply rooted cultural traditions of group activities as opposed to individualized beliefs as represented by the West. It will compel them to respond to heterogeneous and often conflicting elements. According to Hamada (1990), the greatest impact will be on their value system and it will be a problem of striking a balance between Japan's new drive for internationalism and her need to maintain internal homeostasis. During most of the post-world war two period, this homeostasis and value system focused most of Japan's energy on rebuilding her economy. In this narrow but massive pursuit of economic goals, social, political and institutional mechanisms were tailored to create an interlocking web weaving new features into transnational patterns.

Boulding (1988) in her analysis of understanding international relationships for an interdependent world, maintains that internationalization begins with the individual, it then concentrates on the state after which the focus goes international. For Boulding, like Knight (1994), relations exist not as a condition but as a continual process. It has to be made by people moment by moment in the course of daily affairs. We cannot just do one thing or one project and rest for a year. Boulding reinforces the notion of this change paradigm with the likes of Plato, Aristotle, and Martin Buber who blended this notion into their daily lives. They knew it, they lived it, they instilled it, and they made a difference. The same must be true for the maintenance of international relations.

Noumoff (2001) in his overview of trade struggles between Canada and the East, reinforces Boulding's notion that you cannot initiate

one project and rest for a year. Noumoff was alluding to the Canadian trade mission to China and Japan. He elaborates by saying that in order to build international bridges between sharply different cultures it requires patience and sensitivity and a people who have worked through the 'other' system. For Noumoff, effective internationalization requires people with a combination of technical skills and cultural skills based on an immersion of historical, cultural and psychological awareness. Arum and Van de Water (1992) are supportive of this approach. They talk about the importance of multiple activities, such as international studies, exchanges and technical cooperation. When the intricacies of the JET program are examined, it is precisely this immersion in another culture that will allow our young participants to build future economic and cultural bridges through patience and sensitivity. Towards this end, Noumoff would be a strong proponent of the JET program.

This complexity of relationships can be viewed from sides, the participant as well as the host. Leck(1990), has examined this complexity in foundational studies. She says that it takes a tremendous act of courage, conversion and/or adaptation to move from the outsider context to that of an insider. She further explains that everyone is constantly reminded that a person who has been an outsider and who becomes an accepted affiliate is an exception and must work twice as hard to convert to and/or serve the insiders' cause. Once this transformation takes place there are multiple concerns that may be raised. The implication here may mean that the outsiders, in this case the Canadian JETs, have to give up their own ways of experiencing and looking at the world, thus alienating themselves from themselves and their Canadian culture. This then may infer that they have lost or are losing their Canadian identity. Leck provides a provocative

thought in this regard wherein she delineates archetypes that converted to the dominant way of being through their acquisition of privilege. In cases of outsiders becoming insiders she says they were sometimes ridiculed. On one hand it will be interesting to determine whether this happened to the Canadian JETs who made the complete crossover and became Japanized in the process of being immersed in their culture. On the other hand, it could be possible for the Canadian JETs to critically analyze cultural differences by looking at the epistemological assumptions within culture that define how we learn what is worth knowing. These are inferences that go beyond the anticipated expectations of internationalization but still require research.

INTERNATIONALIZATION AND CITIZENSHIP PEDAGOGY

My very good dear friends...

I was born in an age that loved the things of nature and gave them beautiful names like Tes-wall-u-wit instead of dried-up names like Stanley Park. Was it only yesterday that men sailed around the moon? You and I marvel that man should travel so far and so fast. Yet if they have travelled far and fast, then I faster, for I was born a thousand years ago. From bows and arrows to atom bombs is a distance far beyond a flight to the moon.

And then the people came. I found myself and my people adrift in this new age, but not a part of it. Do you know what it is like to feel you are of no value to society? Maybe we did not have the skills to make a meaningful contribution, but no one would wait for us to catch up. How can I come in dignity? I have not presents. We are a people with special rights. We paid

for them with our culture, our dignity and self-respect. We paid and paid and paid until we became a beaten race, poverty stricken and conquered.

When you meet my children in your classroom, respect each one for what he or she is, a child of our Father in heaven and your brother or sister. And now it is the end. May I say thanks to you for the warmth of your understanding.

Chief Dan George (Waubageshig, 1970)

The message above by Chief Dan George, before he passed away, encapsulates our need to continually assess our purpose on Earth. Regarding this purpose, Toh (1987) maintains that there has been a worldwide growth in awareness and concern over various threats to human and planetary survival. With the advent of information technology, the rapid transit of people and borderless economies, we are continually reminded of the millions of malnourished people in poverty; the criminal abuse of human rights; the scourge of militarization; consumer based environmental destruction; and inter-ethnic violence. This peacelessness demands continued societal transformation in the areas of justice, equity, compassion and global democracy if we are to enjoy life on Earth .

In this study, I shall attempt to shed light on strategies for societal transformation by analyzing the theories and practices of global education. Sub topics will include theories of peace education, structural violence, human rights, cultural solidarity, environment, personal peace and praxis. It is my view that these ideas will shed light on different ways of understanding the world while providing conceptual interpretations toward the betterment of life on Earth.

Peace Education and Citizenship Pedagogy

In reflecting upon the spirituality of Chief Dan George I am reminded of transformational experiences encountered by my parents. Having gone through the Japanese evacuation era, my parents could have harboured harsh feelings about minority rights and they could have inculcated these feelings within us. Instead, they chose to talk about personal *obligations* and *considerations* for amelioration. Like Chief Dan George, they did not have a whole lot to give to society, nor did the dominant society want to share in their ways. For my parents, it was part of their minority background to understand the hegemonic ways of Canadian norms first and then attempt to practice those norms within the context of their Japanese culture.

It is quite intriguing that this reflection on their thoughts and actions were very much akin to that encompassed by Mahatma Gandhi. His belief in non-violent action came from ideas of Satyagraha and Ahimsa (Tikekar, 1996). It was intended that the term 'peace' remain within the realms of Satyagraha and Ahimsa, for example, free from violence and hence is highly honored as a paradigm for transformation today. As Elizabeth Richards (1986) reminds us, the word 'peace' is derived from the Sanskrit word 'shanti' which in turn means tranquillity and the absence of war.

Thich Nhat Hanh (1991), takes this notion a step further in speaking of 'non duality', wherein he suggests we try to comprehend the other person by being one with them. This notion of 'non-duality', has been expressed by many people in many ways. Martha Nussbaum (2000), a distinguished service professor of Law and Ethics at the University of Chicago, puts a practical twist on this notion wherein she believes that philosophy professors should go out and drive taxicabs for a term. In other words, if we are sincere about learning the truth of "non duality" we need occasion to learn about

people in other occupations, other ways of life, people of different social classes, different nationalities and see more of the world from a different angle. Nussbaum relates that this is not new, it goes back to Cicero in 44 B.C. who wrote the work *On Duties*, a manuscript that recognized the importance of diversified experiences for politicians. Let us examine the notion of non-duality, non-violence and peace with reference to examples of structural violence.

Structural Violence and Citizenship Pedagogy

As one ventures beyond the liberal technocratic paradigm projected through the lenses of mass media, it is possible to develop an empowering connection with the events, historical, political and social forces underlying structural violence in the North-South context. A few of the transformational theorists include researchers like Freire (1994) who prompted initiatives to transform 16 million illiterates prior to 1964 in Brazil; Lee-Wright (1990) who campaigned against child slaves; Marx (1970) who focussed on the dehumanization caused by mass production which relegated the working class to the assembly line; Van den Berge's (1978) account of the devastation of Quechua Aboriginals in Peru by the Spanish in 1532; Sivard (1993) who denigrates world military expenditures; Coles (1981) who talks about the effect of social stratification in the Brazilian Favelas; Paktar (1995) who describes gender inequalities in India wherein 300 million of the country's 500 million non-literates are female; Bachus (1980) reports on the corruption among police, clergy, politicians and aristocrats in Brazil; Cammish and Brock (1994) worked on the transformation of laws to promote opportunity for women; Kumar-D'Souza (1976) who discovered that 10 % of the Indian population owned 56% of the

land; and there are many other, grassroots theorists who strived to empower and transform the poor (Arnove 1996, Cawagas & Toh 1989, LaBelle 1987, Wald 1978). These are but a few of the theorists who have attempted to shed light on the political and social forces underlying structural violence in the North-South context.

In reconstructing structural violence, Handy (1997), maintains that people in businesses and institutions ought not to be thought of as employees but rather as citizens. In this capacity, citizens then would have the rights of residence, justice, free speech, a share of the wealth of society in some way, and a say, usually a vote in the governance of their organization. Further, he maintains that citizens should be entitled to life, liberty and the pursuit of happiness, in other words, the right to make your own life, subject to the laws of the land. Coming from a business and economic background, Handy would further maintain that citizenship should include a guarantee of employment within a company, at least for a specific period of time. It is this security, predictability, compassion and partial permanence which then would give citizens the basic security against structural violence and be allowed to live a life of meaningful contribution toward global harmony.

Impact of Human Rights on Citizenship Pedagogy

The Universal Declaration of Human Rights was adopted in 1948. Eide (1983), reminds us that it is the role of educators to provide learners with opportunities to critically analyze these rights. Back then, it was a very sensitive issue to discuss freedom of action. For example government restrictions imposed on Japanese Canadians to remain in internment camps (1944) was still a very touchy issue. Teachers hesitated to discuss this topic in class. In later years, this topic became easier to discuss and eventually

was ameliorated by the Mulroney government. In light of these personal experiences it is easier to understand contemporary problems such as that pointed out by Friedman (1995), regarding women's human rights or problems facing Indigenous peoples, (Maybury-Lewis, 1997). We are all striving for equality and opportunities to participate in the democratic fulfillment of self and global society.

Regarding intercultural problems and human rights, our parents like other Japanese parents, gave us a forthright, clear, consistent message. Work hard, study continually, be conservative in your thoughts, words and actions, try to get along with others, be good Canadian citizens, persevere, put up with hardships and do not cause any trouble. As Toh (1987), would have pointed out, in such cases of structural violence, the pity syndrome may not have been constructive. Paradoxically, our parents, in their simple way, used incidents of structural violence to remind us of the importance of further education, but unlike Chief Dan George they did not have the wisdom or courage to say "When you meet my children in your classroom, respect each one for what he or she is, a child of our Father in heaven and your brother or sister."

Relevance of Militarization for Citizenship Pedagogy

Like many international sojourners, I had the opportunity to visit war museums in Pearl Harbour, Hiroshima and in Nagasaki. These museums portrayed the aggressors as unconscionable perpetrators resulting in destruction, bloodshed and human suffering. The themes that continually reappeared were the residual negative impact of war, militarization and aggressive colonization. Add to this militarization the peripheral impact of

hardships imposed on innocent victims in each of the countries, for example the internment of Japanese Canadians and Japanese Americans.

Tehranian (1995), alludes to the effects of aggression on a broader scale wherein the imperial systems of the past, from the Persian to Greek, Roman, Arab, Mongol, Ottoman, Spanish, Dutch, French, German, Japanese, British and American empires have been repressive. He says they subjugated by force, vast numbers of peoples in the peripheries, to the will of a dominant center.

In comparison to the violence reviewed by Tehranian (1995), my personal experiences seem miniscule and residual compared to the reality of global war. As an example, the New Internationalist (1999), reports that since 3600 BC, over 14,500 wars have killed close to four billion people and equally disturbing is the estimate of 250,000 child soldiers in Africa. In addition, the New Internationalist (1994), reports there were an estimated 110 million land mines in the ground worldwide. In terms of armaments, the World Guide (1999) reports that China, Egypt and South Korea each purchased more that $1,500,000,000 worth of conventional weapons and Kuwait, Malaysia and Turkey each purchased more than one billion dollars in weapons. Violence has taken many forms.

In addition to the potential for human devastation, there is the concern for the devastation to the ecological environment or about the ethics of countries involved in producing armaments. Taking a step in another direction, the Japan Gensuikyo (1998), investigated the damage caused by nuclear testing and found extensive cancerous deaths caused in places like Nevada, Semipalatinsk, and Kazakhstan. One can go on ad infinitum describing the atrocities of war and militarization, however what is equally

important is an understanding of the root causes of violence and militarization.

Toh (1996) relates that some of root causes for militarization and war include: economic greed; poverty; expansionist policies; ignorance and misunderstanding; conflicting ideologies such as religion; population problems; resource scarcity; multi-generational racism; cycle of abuse; low self-esteem; disparities of knowledge and skills; substance abuse; ethnicity; and fear of other values. Galtung (1995), in analyzing the Gulf conflict summarizes much of the above by listing four components of power as the causes of violence: military; political; economic; and cultural. In addition to these causes, Barnaby (1988), in his Gaia proposal also talks about the problem of political elite wishing to maintain power thereby leading to national revolution. Once the causes of destruction are understood it will be possible to ameliorate the problems.

What is paradoxically welcoming is the message provided by Einstein who had much to do with the invention of the atomic bomb wherein he states, "So long as security is sought through national armaments, no country is likely to renounce any weapon that seems to promise it victory in the event of war. In my opinion, security can be attained only by renouncing all national military defence" (Calaprice, 1996, p 129). Einstein's statement remains central to the effectiveness of demilitarization and the peace movement. It remains at the heart of environmental care and global harmony.

Consumerism and the Environment in Citizenship Pedagogy

As a young child it was difficult to reflect and live outside of Maslow's domain of basic human needs. Material wants such as cars,

television and new clothes seemed just as important as food and shelter. However, my childhood wants may not have been too different than generations before us according to Durning (1992). He indicates that the notion of consumerism can be traced back to the teachings of Aristotle 23 centuries ago. It is interesting that consumerism had been a problem since the days of Aristotle. This serves to reinforce our need to examine the implications of consumerism. In this regard, Ahearn (1994), stresses that continued commodities production and excessive materialism has profound implications for global preservation and takes on a life threatening value.

To expand on this life threatening consumer based living, Lester Brown and Christopher Falvin (1999), remind us that the challenge may be greatest in the United States where the per capita use of grain is the highest in the world and where half of the adults are overweight. There is caution that the world ecosystem may have survived the consumerism of 270 million Americans of the past, however it will not survive another 8 billion more people living the same life style in the future. It is difficult to imagine what life would be like if the entire world population were to live like the North Americans.

Beyond environmental concerns, there needs to be regard for structural violence. Brown and Falvin relate a story about a villager in Nigeria who noted that even though oil had flowed out of the area for 30 years to supply the industrialized North, his village still had no school, no power and little hope. As has been mentioned by many, it is possible to ameliorate the situation by mobilizing public support through global and peace education.

In pragmatic terms we have learned of many ways to influence the preservation of life on earth however it may be of interest to examine an

ameliorative philosophic notion presented by Hossein Nasr (2000). Nasr maintains that, by seeking the highest good we can alleviate many of the problems, including overindulgence in consumerist goods. He looks to the historic philosophic knowledge of oriental traditions, Arabic, Indian, Chinese, and Japanese, the different forms that lead to ultimate freedom and deliverance. It is a deliverance from ourselves, our ego. This connection with divine reality allows us to be less reliant on consumerist commodities and thereby allowing for harmony and world peace.

Elkins takes the consumerist movement a step further in his paradigm of development for and by people. Elkins (1992, p.138) stresses the importance of, "... focussing on the satisfaction of fundamental human needs, on the generation of growing levels of self-reliance and on the construction of organic articulations of people with nature and technology, global processes with local activity, the personal with the social, planning with autonomy and civil society with the state." It is comforting to discover that theorists like Elkins, Nasr, Durning and Brown are professing a spirituality that is akin to Chief Dan George's harmony with nature.

Sustainability and Environmental Care

This discourse recognizes that the problems of militarization and materialism have equally devastating effects on the environment. For example, rainforests are one of the most valuable ecosystems in the world containing over 60 % of the world's biodiversity, (World Guide 1999), yet deforestation is continued for unsustainable agriculture or for the economic value of the numerous products that are extracted for materialistic living. Suzuki (1992), cites an example of attempted deforestation on the Queen Charlotte Islands, home to the Haida, Nishga'a, and Nlaka'pamux. Like

Harvard biologist E.O. Wilson, embraced a kinship with all other life forms--to cut their trees would be like "lining up the native people and shooting them." Mische (1989), has an interdependent solution for these kinds of environmental problems. In her Moscow presentation she addressed ecological security in terms of global policy; international environmental law; a global ecological culture (reverence for life); intergenerational equity; and respect for diversity. David Pepper (1996) supports Mische and in addition would include a few green beliefs such as the importance of feelings in Bioethics and the relevance of the Gaia view that earth is a self-sustaining organism. They are all supportive of educational programs designed to address environmental issues.

Fein (1990), supports J. Dawkings, Minister for Education in Australia, who states that mankind must concentrate on preparing our children to deal with environmental issues. His program would emphasize education in the environment, about the environment and for the environment. He stresses that the ideal teacher would feel it, exude it, teach it, and practice it. Towards this end, Ahearn (1994), suggests that teachers begin to establish cooperative relationships with conservation professionals in their regions so that children can learn from living museums, natural laboratories, and outdoor classrooms for the study of science and the environment. Suzuki (1997) provides a sacred balance to Ahearn's mission by adding that mankind's conversation with the planet is reciprocal and mutually creative, and that we cannot help but walk carefully in that field of meaning. This is how we can educate children to be enlightened about environmental issues. However the greatest task is one of global amelioration.

Conclusion

From this exploration of theorists, researchers and critical thinkers, it seems that Chief Dan George could have been one of the founding elders of citizenship and international education. As discovered in this study, there has been worldwide growth in the awareness and concern over various threats to human and planetary survival over the last few decades. With the advent of information technology, the rapid transit of people and borderless economies, theorists will continue to conscientize the world with regard to poverty, human rights, militarization, environment, and inter-ethnic conflict. Continued societal transformation in the areas of justice, equity, compassion and global democracy will allow us to enjoy life on Earth.

Educators are bestowed with a very special opportunity to influence the hearts and minds of their pupils. It is not their place to impose personal beliefs and values but to instil in learners a passion to understand questions about concepts. Through the acquisition of truth we denigrate falsehood. By refining, reforming and developing our understanding of truth and its relationship to falsehood it is possible to provide change for the world however slow. It is this critical philosophic rigor that discourages change for change's sake and thereby allows mankind to follow the path of righteousness toward harmony on earth. In response to the legacy of Chief Dan George, mankind will be able to continue with love for nature, give parks beautiful names, and respect all children for what they are, a child of our Father in Heaven.

This analytical discourse has provided an opportunity to examine varied theoretical frameworks with regard to the meaning of citizenship, pedagogy and internationalization. It has also provided an opportunity to examine the various cultural, political and economic forces influencing each

of those three themes. By critically addressing the expectations of hosts and participants, by examining their relationships and analyzing their skills, knowledge and attributes, a beginning for further research has developed. This discourse can begin to form the basis for action and once mobilized may become a significant component towards eclectic transformation. Within this macro-micro paradigm it remains important for citizens of the world to critically scrutinize roles in international development and arrive at a desired equilibrium commensurate with the needs of individuals, nations and humanity. It is this interface of desired understandings with ameliorative developmental ideologies that will bring about synergistic outcomes based on global hegemonic harmony.

CHAPTER 3
METHODOLOGY

The purpose of this research project was to analyze the JET participants' experiences in Japan, with regards to their perceptions relating to citizenship, pedagogy and internationalization. This was accomplished by using qualitative research methodology.

Overview of Method

Denzin and Lincoln (1994) maintain that qualitative researchers deploy a wide range of interconnected methods hoping always to understand the subject matter at hand. In further explaining the qualitative method, Rudestam and Newton (2001) clarify that the term "qualitative" refers to the use of words, text, and language to portray the research as opposed to the use of numbers. Merriam (1988) postulates that a qualitative study needs to be particularistic in that it focuses on a particular program or phenomenon and that it is descriptive to the extent that the end product is a rich description of the phenomenon studied resulting in generalizations and hypotheses emerging from an examination of the data.

For the purpose of this study I have used Walcott's (1992) range of interconnected methods. His three modes of gathering and portraying qualitative data include: interviewing (inquiring); observing (experiencing); and studying materials prepared by others (examining).

Interviews (inquiring) provided the main source of data. These were done on a semi-structured basis. I followed a semi-structured format based on the view provided by Rudestam and Newton (2001)

wherein they suggest that it is important in a qualitative study to sidestep the narrowness of experimental studies and allow the researcher to be more spontaneous and flexible in their exploration. This semi-structured format allowed a greater emphasis on description and discovery and less on hypothesis testing. This qualitative research method allowed participants to provide their case studies and stories to add richness to their descriptions. This notion of richness was also reinforced by Merriam (1988) who used the term "thickness" of description. I found this richness also depended on my ability to draw out a richness in the participants' experiences based on my skills as an interviewer. The depth of my background experiences during my field experiences in Japan and the depth of pedagogical experiences also played a significant role.

In some interviews, information was presented as though the informants themselves were telling their stories. The underlying assumption here was that the data spoke for itself. In other situations, information was transposed and presented as a summary. Using the system of multiple visitations, topics were expanded and participants were given an opportunity to provide greater depth and richness to their stories. Because of my background experiences with the JET program I was able to provide clues for expansion and further dialogue where necessary. This qualitative data gathering exploration was interpretive, inductive, and theory generating in nature.

Walcott's second interconnected method included observing (experiencing). In order to add validity and reliability to the interpretation of data provided by participants, it was helpful and necessary to be involved in many aspects of the JET process over many years. It was also relevant to have had the opportunity to observe JETs in

their Japanese environment. In this regard, Clandinin and Connelly (1994) explain that it is helpful for the researcher to collaborate with the participants over time, and in different situations. It was through these experiences and visitations in Japan that I was able to glean first hand observations of the JET program in action. Other related observations and experiences included participation in the selection of JETs in Canada, participation in the orientation program prior to their departure, attendance at the orientations in Tokyo, and visitations to schools where JETs provided service and involvement with the JET alumni association. It was through these interconnected methods of interviewing, observing, experiencing and studying that I was able to arrive at the themes and categories of research explained in the section titled Establishing Categories. In this regard, Denzin and Lincoln (1998) reinforce the importance of the researcher's background experiences that allows them to better understand the situation and this enables them to provide an "interpretation" of an "interpretation." Through these observations and experiences I was also able to ask pertinent questions and probe JET related experiences in greater depth.

Walcott's third interconnected method involved the studying of materials prepared by others (examining). In this study, most of the materials are included in Chapter Two titled Literature Review. It was here that I expanded on the themes of citizenship, internationalization and pedagogy. Much of this delineation included materials from other researchers with regards to these three themes. In addition, considerable information was gleaned from published reflections of JETs during their stay in Japan. Further, some of the materials prepared by others include

biographies and accounts from JETs who wrote about their experiences for the Mombusho (Foreign Ministry) or for Alumni Journals.

The foregoing represents the qualitative methods used to gather data for this study. The wide range of interconnected methods included Walcott's (1992) three modes of gathering and portraying qualitative data: by interviewing (inquiring); by observing (experiencing); and by studying materials prepared by others (examining).

Participant Selection

The initial list of 280 JET returnees was obtained from Bruce Clarke, the President of the JET Alumni Association for Northern Alberta. This list included information such as the year(s) of JET involvement, career descriptions, placements in Japan and e-mail addresses. In consultation with the President, 31 potential candidates were identified for the study. There were many factors involved in the selection of participants for this study. Screening criteria included geographic proximity to Edmonton, year(s) of service to the JET program, faculty of study at university, demographic placement in Japan, gender, ethnic background, and career track. With regard to the year(s) of service, consideration was made to provide a longitudinal representation. Specifically, participants were selected to represent the 17 year history, (1987 to 2004), of the JET program for Canadians. In the end, 11 participants were chosen to represent this time span.

Bruce Clarke, made initial contact with the returnees. This was done through e-mail, with a letter of introduction and an explanation of my study. These candidates were asked if they would like to participate in the study. Some of the JETs contacted by the President, did not

respond, perhaps due to a lack of interest or due to their busy schedule. A few responded, indicating they did not wish to participate in the study. In this regard Sully and Grant (1997) believe that respondents who feel coerced to respond would give poor quality responses and such results would have serious implications for the credibility of the research. Recognizing that these circumstances would impact the final number of participants, it was fortuitous that the potential list was somewhat greater than the needed number.

Eleven people expressed an interest in this study. Upon analyzing their backgrounds, it was found that three candidates had similar demographics to other candidates. These three candidates were used for the pilot study. The remaining eight participants provided the main feedback for the research. They had varied backgrounds in terms of their university degrees, ethnic origins, gender, placements in Japan, year(s) of service and career track. These eight candidates lived in the Edmonton area and were easily accessed.

Description of the Sample

The following represents a brief overview of the participants' backgrounds. This has been done to allow the reader to contextualize the comments of the respondents. Information includes such things as their university degrees, placements in Japan, nature of their assigned deployments, ethnic backgrounds, prior inter-cultural experiences, support systems, and motivation for being on the JET program. All of the JET participants are Canadian citizens and all of them were educated in Canada.

For the sake of anonymity, each participant has been given a different name.

Jane first became interested in things Japanese at a young age when her plane touched down in Japan for a stopover to the Far East. Since then, her Grade Seven Social Studies teacher sparked a further interest in Japanese culture. It was the origami activity that provided considerable reinforcement for the culture. While at university, Jane continued with courses in Japanese Language and East Asian studies. These courses and and professors at university continued to reinforce that interest. She ended up with a Bachelor of Arts degree.

Jane decided in advance that she wanted to be on the JET program for two years. She was placed in a small community on the west coast of Japan. Her deployment involved working with many teachers at many schools. As a result, there was very little time for pre-planning lessons and collegial discussions were difficult to arrange. It was difficult to build rapport with both teachers and staff. She thought that her students were from fairly low socioeconomic backgrounds.

Dick was exposed to and involved with diverse cultures during his formative years of schooling. This exposure sparked an interest in diverse people and cultures. A strong interest in diversity motivated him to apply for the JET program even though it was not related to his Bachelor of Science degree in Pharmacy.

Unlike other JETs, Dick was deployed in one high school for two years and provided English instruction at all three grade levels. He came to understand staff and students fairly well. Though Dick did not speak any Japanese at the beginning he learned the language fairly quickly during his two-year stay in Japan. He believed he was able to master the

Japanese language quickly because of his exposure to other languages during his formative years and because of his desire to be immersed in their culture and his wish to interact meaningfully with Japanese citizens. His placement at one school allowed him to maximize opportunities for immersion.

Mark was also exposed to, and involved with diverse cultures during his formative years of schooling. His parents provided him with an opportunity to live in Europe and the Middle East just after high school in order to learn about his heritage. He graduated from university with a Bachelor of Arts degree.

Mark was on the JET program for one year and was placed in a large metropolitan city in the Kansai area of Japan. He was assigned to one school that had three full time English teachers. One of the English teachers deployed him regularly in the classroom while the other two teachers chose not to involve him extensively. Hence, he had a lot of spare time without any formal responsibilities and nothing was mandated in terms of work schedule or instruction.

Susan graduated from university with a Political Science degree and worked for a few years prior to going on the JET program. Though she had taken one class in Japanese language at university, a close friend and a former JET who motivated her to apply for the program. Part of her motivation for the program was to take a break from her work and the other reason was to pursue her inter-cultural curiosity. Ethnic diversity was not new to her. She had attended a bilingual program during her elementary schooling.

Susan was placed in a city in Honshu on the East coast. Her deployment included four days of English instruction in a girls' high

school and one day of English instruction at a vocational high school. Her JET experience lasted one year.

Peter graduated from university with a Bachelor or Arts degree. He speaks four languages quite fluently. His interest in other cultures started at a very early age. Born in Europe, his family moved to Northern Africa and then came to Canada when he was nine years old. His interest in things Japanese started at University where he not only studied Japanese but also developed a strong interest in Shodo.

Peter was stationed in a city in South East Kyushu, working out of the prefectural office. In addition to his proficiency in four languages, his major role was translating materials. He also visited schools twice weekly to assist with English instruction.

Tom graduated university with a law degree, and then went to Japan on the JET program for one year. He was placed in Wakayamaken and assisted with English instruction in four junior high schools, one special needs school and one technical high school. This deployment allowed him to visit the same class three times a month. As a result, continuity and rapport was difficult to maintain, both with students and staff. This also made team-teaching, planning and extra-curricular involvement difficult.

Although Tom was born in Canada, his parents emigrated here from Europe. As a result, intercultural curiosity for Tom started at an early age and he had opportunities to live in Europe during his post secondary years of schooling.

Mary graduated from university with a Bachelor of Education degree in the elementary route. Though she had not taken any courses related to Japan, she was motivated to be on the JET program because of

her curiosity to learn about pedagogical differences between Japanese Education and Alberta Education. As a result of her education degree Mary felt very confident in her skills as a teacher and was given the opportunity to experiment with her methodologies. She was deployed in one high school and one junior high school in a rural community.

Though she was born and educated in Canada her curiosity for different cultures started when attending a Christian school. The other factor that contributed to this intercultural curiosity was her European background. As a young person she was exposed to many cultures.

Jack graduated from university with a Bachelor of Arts degree. His university focus was on East Asian studies and during the course of his schooling he took many Japanese language courses. With this background and motivation to further his learning in things Japanese Jack went on the JET program first as an ALT then a CIR. His placement was in an urban center in Northern Honshu, where he was deployed in seven elementary schools as well as two schools for special needs students.

Jack had been in Japan prior to the JET experience and was quite aware of the customs and culture of Japan. However, this trip was somewhat different in that his wife and baby accompanied him. This enabled them to experience family related activities in the community and their baby paved the way into relationships not normally open to single JETs. Hence ambassadorial opportunities were increased exponentially for Jack and his wife.

Pilot Study and Instrument Development

Initially, and intentionally, I had very few guidelines in mind for the pilot study. From the literature I discovered that flexibility in my

approach was important in understanding the human phenomena experienced by JETs. As Rudestam and Newton (2001) suggest, it is important in a qualitative study to sidestep the artificiality and narrowness of experimental studies and allow the researcher to be more spontaneous and flexible in their exploration. Rudestam and Newton further relate that this allows the inquiry to be founded on a continuum ranging from relatively pure descriptions to more theoretically guided explanations, with an emphasis on description and discovery and less on hypothesis testing. For these reasons I chose to have little structure for the initial interviews conducted with the three participants in the pilot study. By doing so, they helped me develop guidelines and topics for investigation. I permitted them to talk about any and all of their experiences both during the JET program and after their return to Canada. After many revisions, and consultations with my advisor and the JETs in the pilot study, I constructed an interview guide. It is provided in Appendix D.

Instrumentation

An interview guide was used to glean information from JET participants. The concepts in the guide were derived primarily from literary research, pedagogical experiences as a teacher and administrator, experiences with the JET program, graduate courses taken at the university, pilot study discussions and assistance from my advisors. Strauss & Corbin (1990) relate that these concepts derived from literature and experience provides the beginning focus for the researcher to start. More specifically the Literary Review in Chapter 2 of this study provided an overview of the concepts related to the three themes of citizenship,

internationalization and pedagogy. Pedagogically related experiences included many years of teaching and administration with the Edmonton Public School District. The daily interactions with students, staff, parents, and program developers over the course of my teaching career provided a basis and curiosity for the development of and the relevance for the citizenship theme. As Clandinin and Connelly (1994) explain, it is helpful for the researcher to collaborate with participants over time, and in different situations. Internationalization experiences included the numerous courses I have taken at University and the opportunities to learn from professors who taught these courses. In addition my understanding of internationalization was further enhanced by the many opportunities to learn about the Japanese Educational system through immersion, interaction and research. The combination of the above factors contributed to the development of the topics in the instrument.

Initially, each JET participant received information about my study in the letter of introduction (Appendix A). The letter introduced the purpose of my study. I followed-up with a telephone call to each of the participants to further introduce myself and to give the participants an opportunity to provide casual information about themselves. This also allowed them to ask me questions of clarification. Through a second follow-up telephone call, they were provided with a brief general overview of topics we might discuss and I clarified that their stories and their topics were just as important as my agenda.

Then I set up interview times and locations to meet with the participants. All JET participants were living in Edmonton. Most often the interviews took place at their work or a place of their choosing and hence did not jeopardize their work obligations. In a few instances, the

JET participants were professionals in charge of their own work schedules, thereby allowing us to meet during their workday. Most often, interviews were scheduled over an extended lunch hour that usually took about 90 minutes. I transcribed notes during the interviews and did a follow-up by going over the notes to clarify and expand the transcribed notes that same day. I interviewed each of the participants twice. Each interview was conducted as informally as possible in a style of conversation rather than a rigid set of questions followed by responses. Again it was stressed that I valued their stories and topics and they were free to interject ideas and move to topics of their choosing at any time.

The first interviews usually started with introductory information about them and about me. A few of the participants were curious about my background and asked for further information while most of the participants were not too concerned and wished to share extensive information about themselves. Though it was not part of the plan, they wanted to tell me what they were doing now and they wanted to provide background career information. Nearly all of them wanted to share information about their family backgrounds and how that had an influence on them for their decision making. I followed-up with a phone call after the first interview to review highlights of the interview and to set up a day and time for the second interview.

The purpose of the second interview was to provide a summary of the transcripts that they had shared with me during the first interview and for them to expand or add to ideas they shared with me earlier. Most often this second interview allowed them to go into greater depth with regard to themes of interest. As Denzin and Lincoln (1998) point out, there is no single interpretive truth. There are multiple communities and

the practice of making sense of one's findings is both artful and political. This is where my background experiences with the JET program allowed me to probe in greater depth with regard to the specifics of intercultural experiences. This second interview allowed them to provide richness to [illegible] topics. Within this context they were given another opportunity to add ideas that they might have omitted earlier.

Categories and Data Collection

According to Polkinghorne (1991,p.112), the collection of qualitative data is especially useful in the "generation of categories for understanding human phenomena and the investigation of the interpretation and meaning that people give to events they experience." In this regard, Holloway (1997,p.43) maintains, that "data analysis in qualitative research means breaking down the data and searching for codes and categories which are then reassembled to form themes."

In my attempt to establish categories and collect data based on the preceding suggestions for qualitative research, there was a lot of background noise which was difficult to fit into categories related to the three themes of citizenship, internationalization and pedagogy. The difficulty came in following Rudestam and Newton's (2001) suggestion of maintaining as much detachment as possible and allowing the participants to provide a full and detailed description of their experience. I gave a lot of freedom and flexibility to my participants in the nature of their topics. For example, I started the interview with an open invitation for them to chat about any aspect of their JET experience. This resulted in a large diversity of topics that then resulted in a lot of background noise when attempting to develop topics of discussion and categories of

information. But, I believe it provided me with some assurance that the topics and categories I ended up with were valid to my research and that I did not leave out significant aspects of the experience. Using the triangulation system and structural corroboration, (Rudestam & Newton, 2001), during and after the pilot study I arrived at the categories of information that would fit into the three themes of pedagogy, citizenship and internationalization.

With regard to the theme of pedagogy, I ended up with the categories of curriculum, school organization, teaching styles, resources, entrance examinations, student discipline, role of parents and teacher competence. However, as the participants told their stories with literally undeterred guidance there was data bordering on background noise. For example, some of the stories had to do with students visiting teachers after school hours, the frequency of those visitations, the nature of their visitations and the kinds of presents they would bring the teacher. Other stories bordering on background noise had to do with specific arguments JETs had with other staff members about social issues, work load, preparation time, style of dress, purchase of a car, evening activities, sorting recyclables, style of clothing and different fees associated with rental accommodation. These data were indirectly connected to the categories in the theme of pedagogy but in the final analysis was left out of categories. This background noise assured me that I had allowed participants considerable flexibility during the interviews. However, because such data represented one-time comments, it allowed me to concentrate on the collection of data that was mentioned frequently and allowed me to adopt the specific pedagogical categories mentioned above.

Using the same process of triangulation and structural corroboration (Rudestam & Newton, 2001), I ended up with the categories of values, beliefs and practices for the theme of citizenship. More specifically, topics included such things as community involvement, decision-making, environmental care, service, work ethic, honesty, respect, patience, worldviews, religions, family practices, individualism, collectivism, and equality. Here again, because of the diverse nature of the theme, there was considerable background noise. For example, many of the stories, though they were interesting in their own right, were very detailed and very graphic. One such example had to do with environmental care and consumerism wherein a participant went into great detail to describe all the material goods that were discarded in his neighborhood on garbage day; the scurry of activity by locals rummaging through the discarded items; and the social stigma related to this process. Though consumerism and environmental care can be directly related to the theme of citizenship, the background noise of specific details related to the process was sifted out through triangulation. This allowed me to remain focused on the categories of values, beliefs and practices in order to provide meaningful qualitative information.

Structural corroboration using the triangulation method required multiple sources of information in arriving at the categories of data for the theme of internationalization. This was partly due to the diverse nature of the topic. Interpretation of the theme seemed to vary as greatly as the multiplicity of sources. The greatest variance came from the participants and from diaries about the JET program. In addition, literature from the ministries in Japan had varied notions of the theme as well. This helped to formulate categories, for this theme was the

information gleaned from literary research. Categories included Japan-Canada relations, East-West cultural differences, ambassadorial initiatives, relevance of language acquisition, ethnic backgrounds, insider epistemology, and worldviews. Of the three themes, internationalization proved to provide the greatest categorical diversity.

Data Analysis

In examining the nature of how one views the world, Anthony Appiah (2000) says we are what is in our minds and it is forever changing. For the majority of Canadian JETs their worldviews have been influenced by experiences in their Western Industrialized environment as well as their immersion experience in the JET program. The purpose of this research project was to examine the impact of this cultural immersion for Canadian JETs and an attempt was made to understand how these experiences influenced the participants' worldviews. I adopted a qualitative methodology that allowed me to analyze the experiences of JETs and to understand how these experiences influenced their views.

After sifting through all of the transcripts from the participants in my study, I used a system of triangulation (Rudestam & Newton, 2001) to analyze the data. This triangulation method required that I spend sufficient time with each of the subjects to check for distortions, that I was persistent with my observations. Structural corroboration in this triangulation method required that I used multiple sources that included data from my field notes in Japan, diaries of JETs written over the years, literary research, and information from other researchers. Other qualitative sources which allowed me to reliably and validly cross

reference the data include case studies, personal experience, introspective life stories, and interactions that describe routine and problematic moments and meanings in the lives of JETs during their stay in Japan and upon their return to Canada.

The data were also analyzed using an interpretivist approach. Denzin and Lincoln (1998b) explain that interpretivists believe the goal of understanding the world is through lived experience from the point of view of those who live it. In transforming qualitative data, Wolcott (1994) also supports the interpretivistic approach. But for him the lived experience may require multiple touch and go maneuvers. He says it may be necessary to swoop down into the field for descriptive information, retreat, analyze, and then go back for more information. I did the same. My touch and go maneuvers were cyclical using triangulation and structural corroboration. This meant that I would glean information from multiple sources such as interviews with participants, observations from my field experiences in Japan, personal experiences with JETs and the program, and reviews of JET diaries. Each JET had their individual views. As Appiah (2000) says, we are what is in our minds. It was necessary to re-visit selected participants a second time, not only to validate their stories but to allow them another opportunity to enrich, expand or clarify their initial views. Then I re-analyzed that data in terms of the themes. Holloway (1997) maintains that this sort of cross-referencing allows the researcher to reach a saturation point, exhausting the participants' points of view.

In some situations, it was necessary for me to "interpret" their "interpretations." For example, one participant alluded to the significance of their bowing ritual in terms of respect and citizenship. He

casually mentioned the difference in bowing practices that some people bowed more deeply than others. It was important for me as a researcher to probe his comment because, in hierarchical terms, my past immersion experiences allowed me to understand that this did have meaning. Denzin and Lincoln (1998) reinforce the importance of the researcher's influence in analyzing data and imply that this can be viewed as an 'interpretation' of an 'interpretation'. Moustakas (1990) says that heuristic inquiry, as a form of phenomenology, does this by examining the personal experiences and insights of the researcher while searching for the essence of the phenomenon. However, the difference is that phenomenology seeks a detachment from the topic or phenomenon being investigated, and heuristics emphasizes relationships and connectedness. Based on this difference, the analysis of data in this qualitative research leaned somewhat more towards heuristic inquiry as opposed to phenomenology since my understanding of the Japanese culture through my immersion experiences and literary research impacted part of the interpretation. As Denzin and Lincoln (1998) maintain, each experience provides further interpretation of interpretations.

Thirdly, this qualitative information allowed me to expand and extend beyond a purely descriptive account given by the respondents. It helped to support or contradict existing data and knowledge. These patterns provided an element of certainty with the analysis. The goal was to make sense of what goes on and to reach out for understanding.

In summary, I ended up using multiple methods of analyzing data. Triangulation allowed me to arrive at patterns of thought. Reviewing transcripts with participants allowed me to check for distortions. Structural corroboration included my field notes from experiences in

Japan, diaries of JETs, literary research, and introspective stories of problematic moments encountered by staff working with the JET program.

Personal Ontology and Epistemology

Usher (1996) maintains that researchers are influenced by what is embedded in their minds. Usher asserts that these commitments to particular versions of the world represent the researcher's ontology, and the researcher's ways of knowing the world represents the researcher's epistemology. Denzin & Lincoln (1998b) maintain that this is in part how we gain knowledge about the world. For me, this knowledge is in part determined by my personal ontology. The following delineation represents my epistemology as it is impacted by my pedagogical and experiential ontology.

Pedagogically speaking, it is important for teachers to encourage the development of skills that would allow learners to critically understand issues, thereby allowing them to be global citizens who have the ability to determine, accept and practice a 'desirable' path that will not be dictated by others, by institutions nor by the state. This would allow the intellectual citizen to be politically concerned, socially engaged, culturally sensitive and well informed. This foundation of knowledge, coupled with continual relearning allows teachers and their students to have a broader humanistic vision about what students can become and what students ought to do in the development of citizens for our future. Socrates, like Buddha, who lived 100 years before him, maintained that unless you can recognize your ignorance as a prerequisite for advance, you cannot advance in the level of wisdom. From

understanding comes wisdom and with wisdom comes the ability to prepare for the future. It is this sort of pedagogy that will allow people to make informed decisions in the context of global citizenship.

Ontologically speaking, what matters is an affirmation of energy and the passion of reflection in a renewed hope of common action, of face to face encounters among friends and strangers, striving for meaning and striving to understand. What matters is a quest for new ways of living together, of generating more and more incisive and inclusive dialogues. Satoshi Ikeda and Jinhwan Kim (1999) in support of a wider analysis say, "It is our hope that by presenting a new interpretation and understanding from a wider and larger framework, we can point to ways in which those who are suffering can work towards a better future." Rothenberg (2000) also confirms that the wider the background, the more reflective you are, the more you will distinguish between good and bad, and the more effective you will be at living a good life in global harmony. It is this personal ontology that leads me to believe that guided eclectic learning is an important part of citizenship. The ideas above will shed light on ameliorative ways to resolve tension and conflict and provide the basis for global citizenship.

The aforementioned represents my "being" or reality and reflects Usher's (1996) notion of ontology and epistemology. This is the foundation that will influence the qualitative methodology of my research.

Situating the Researcher

Initially, I thought JET candidates had two main functions in Japan. First, they were expected to be Canadian ambassadors for the

purpose of internationalization and second, they were expected to teach English.

At the outset, this made my role in the selection of candidates for the JET program fairly simple. Because of my experiences as a teacher and principal I felt fairly knowledgeable about topics related to pedagogy. And further, because I was born, raised and educated in Alberta and because I had many opportunities to experience culture in Japan, I felt I was familiar with ambassadorial and internationalization expectations as well. This linear thinking proved to be quite shallow. After dialoguing with JET alumni and doing more literary research, I was encouraged to look deeper into the functions and the implications of the program. Using the triangulation system and structural corroboration, (Rudestam & Newton, 2001), I recognized that internationalization meant many things to many people. However the theme of citizenship frequently evolved in conjunction with the meaning of internationalization and ambassadorial duties. Further, I recognized that the pedagogy of English instruction was as extensive and varied as the individualities of the teachers and JETs. This circular corroboration that led to the three themes of internationalization, citizenship and pedagogy for the literature review and the focus of this study.

There were other experiential factors in my background that came together to influence my focus on internationalization, citizenship and pedagogy. My pedagogical ontology developed gradually over a number of years, based on my administrative experiences in Edmonton. Although functionally different, the factors seemed to impact each other. One factor had to do with the increasing incidence of conflicts between visually different groups of students. Another factor had to do with the

increasing popularity of specialized alternate schools. A third factor had to do with the pedagogical difficulty inherent in our programming to help students understand diversity. All of these factors impacted my curiosity to look deeper into the three aforementioned themes. Allow me to elaborate on the aforementioned factors.

Having spent many years as a teacher and administrator in Edmonton schools, I conscientiously strived for the attainment of goals initiated by the school district and the Department of Alberta Education. In recent years these goals focused largely on student achievement. As a principal, I was satisfied with the implementation of strategies to bring about continued yearly increases in academic achievement for the students in my charge. However, the focus of improved student citizenship seemed to beckon as an equally important goal. I became quite concerned about the increasing problems related to conflicts between visually different groups of students in the district, (some would call them gangs). These conflictual situations distracted from our main mission of achievement. Many students, parents and staff felt uneasy about these conflicts. At about this time there was another emerging phenomena taking place in the district. It had to do with students and their parents choosing alternate schools. Alternate and charter schools were able to attract registrants using specialized academic programming as their drawing card. Within this context and related to their high achievement, they were able to demonstrate the relevance of their focus on citizenship pedagogy. These specialized schools were able to use the survey results from students, parents and the community to verify the attainment of their mission. On the other hand, the "regular" schools had

greater difficulty demonstrating high academic and citizenship achievement.

In Edmonton, this process of stratification allowed these specialized schools to attain their intended results. Specifically some of these specialized institutions included Mandarin schools, Jewish schools, Muslim schools, Christian based schools, Hindi schools, French schools, Ukrainian Bilingual schools, International Baccalaureate schools, schools just for girls and the Fine Arts Schools. Enrollment in these specialized schools increased. They were able to demonstrate high academic achievement and positive citizenship.

I viewed these specialized schools as islands of monoculture. These educational pods brought together like-minded people sharing similar academic backgrounds, or religious beliefs or languages. Citizenship was defined by membership. In these specialized language and religious schools, I believed that internationalization took on a different meaning because of the homogenous nature of student backgrounds and the insular nature of the school. And further, I believed that pedagogical delivery was impacted by the absence of diversity. It is my view that these islands of specialized programming took away from opportunities for people to interact and learn from the richness of diversity. Based on these two phenomena, I am wondering about a need to introduce citizenship and internationalization themes in our schools that will not only allow students to continue studying their culture but also allow them to continually interact with diverse people.

At this juncture I thought about the intent of the JET program that focuses on internationalization, citizenship and pedagogy. The JET program is an attempt to diminish the lines of stratification in Japan by

importing diversity from 44 different countries around the world. It is an attempt to understand and harmoniously interact with people from other cultures and countries. Through many years of interaction, I came to recognize that JET participants had a certain "world view" that was somewhat different than people who had not been involved in international experiences. I wanted to understand their experiences through their eyes and arrive at patterns of thought that could be transferred to Western pedagogical programming. There may be something in the JET experience to be discovered that could enable our students to understand and appreciate people from different cultures and countries and, in the end, become better citizens.

The foregoing scenario is provided to help the reader understand the structural corroboration involved in situating the researcher. This was the situation that influenced my decision to analyze the Canadian JET participants' experiences in Japan with regards to the themes of citizenship, pedagogy and internationalization.

Trustworthiness

A number of factors came together to represent the trustworthiness of the information that was provided in this research. Based on Wolcott's (1992) range of interconnected methods, the information gathered was triangulated in many different ways. The information gleaned came from six different sources which included participant interviews, field experiences in Japan, involvement with many aspects of the JET process over many years, dialoguing with staff connected to the program, pedagogical experiences in Edmonton and Japan, access to diaries written by JETs, and finally through literary research. As

Merriam (1988) points out it is this "thickness" of information that allows the development of themes and patterns in research.

Holloway (1997) maintains that this sort of cross-referencing allows the researcher to attain a saturation point and generalizations in terms of points of view. As Lincoln and Guba (1985) maintain, by providing this thick description, it enables the possibility of making a transfer of information with validity. This qualitative information allowed me to expand and extend beyond a purely descriptive account given by the respondents. It helped to support or contradict existing data and knowledge. These patterns provided an element of certainty with the analysis. The goal was to make sense of what goes on and to reach out for understanding.

Walcott's second interconnected method included observing (experiencing). In order to add validity and reliability to the interpretation of data provided by participants, it was helpful and necessary to be involved in the manifold aspects of the JET process over many years.

Trust, rapport and authentic communication is something that is built over a long period of time. As Janesick (1998) points out, it is equally important for this trust and rapport to continue. Nodding (1986) suggests that the 'ethic of caring' is also a factor in obtaining meaningful data. Nuance and meanings were also exemplified by my visits with JETs in Japan. As Clandinin and Connelly (1994) explain it is helpful for the researcher to collaborate with the participants over time, and in different situations. These experiences and visitations enabled me to glean first hand observations of the JET program in action. Other related observations and experiences included participation in the selection of

JETs in Canada, participation in the orientation program prior to their departure, attendance at the orientations in Tokyo, and visitations to schools where JETs provided service and involvement with the JET alumni association. All of these interconnected methods of observing and experiencing added trustworthiness to the data collected. In this regard, Denzin and Lincoln (1998) reinforce the importance of the researcher's background experiences that allows him or her to provide a greater degree of richness to the study.

Reliability

Reliability refers to the replication of the research under similar circumstances. In this regard, Rudestam and Newton (2001, p.67) state "Reliability refers to the ability of a measure to produce consistent results."

The first level of analysis included a system of open coding. It was holistic in nature and the initial codes came from a review of the literature, combined with personal experiences, introspective life stories, and interactions with staff that had worked with the JET program for many years. Strauss & Corbin (1990) relate that these concepts derived from literature and experience, provides the beginning focus for the researcher to start. Rudestam & Newton (2001) relate that in terms of reliability, the analysis is apt to be modified both during and after data collection.

The second level of coding took place during and after the pilot study. Through literary research and constructive corroboration I arrived at the three themes citizenship, internationalization and pedagogy for investigation. During the pilot study, participants provided further

guidelines that allowed for selective coding to take place and subsequent categories for analyzing data. They described routine and problematic moments and meanings in the lives of JETs during their stay in Japan and upon their return to Canada. The coding was descriptive in nature and evolved in a circular fashion with subsequent readings and interaction. The information researched and delineated was based on publications and experiences. Hence, as Rudestam and Newton (2001) relate, this would allow another person to understand the themes and arrive at similar conclusions. These levels of coding would allow a replication of research under similar circumstances.

Validity and Transferability

Rudestam and Newton (2001) mention that external validity refers to the generalizabilty of the findings. Further, Mertens (1998) mentions that external validity is synonymous with transferability in quantitative research. However, Lincoln and Guba (1985) are clear to point out that the difference in naturalistic inquiry is that external validity cannot be specified. They maintain that at best, the researcher can only provide a thick description thereby leaving the reader to reach a conclusion about whether the transfer is a possibility.

To enhance transferability, I used a system of triangulation to arrive at a thick description. As Rudestam and Newton (2001) maintain, in a qualitative study, credibility is ascertained through structural corroboration that can include a system of triangulation to make meaning of the data. This triangulation method required that I spend sufficient time with each of the subjects to check for distortions, that I was persistent with my observations and that I used multiple sources of data.

Structural corroboration in this triangulation method required multiple sources that included data from my field notes in Japan, diaries of JETs written over the years, literary research, and information from other researchers. Other qualitative sources that allowed me to reliably and validly cross reference the data include case studies, personal experience, introspective life stories, and interactions that describe routine and problematic moments and meanings in the lives of JETs during their stay in Japan and upon their return to Canada. As Lincoln and Guba (1985) maintain, by providing this thick description, it enables the possibility of making a transfer with validity.

Ethical Considerations

This study was conducted according to the ethical guidelines established by the University of Alberta. The research proposal and application were examined and approved by the Ethics Review Committee in the Department of Educational Policy Studies.

Participation in the study was voluntary. Bruce Clarke made initial contact with the JET returnees. The process included e-mail, a letter of introduction, and an explanation of my study. These candidates were asked if they would like to participate in the study. Clarke then provided me with a list of people who volunteered for the study. Participants were then contacted by phone and by e-mail. Two letters of consent were used and included as Appendix B and C. Participants were informed that they could withdraw at any time. Because participants were being asked to present their individual perceptions of their experiences, it was not necessary to gain permission from any institution. No problems were encountered in the study.

The names of all participants remained confidential. All participants were given anonymous names. The demographic information disclosed in the description of participants was provided in a manner that allowed confidentiality while allowing the reader to contextualize comments. For example, in describing the deployment setting, aggregate descriptions were provided as opposed to the name of the school(s) where the JETs taught.

Limitations

The data in this study were based on the perceptions of JET candidates who spent one, two or three years in Japan and who have since returned to Canada. Perceptions were gathered from multiple opportunities to interface and interview. The information gathered from candidates consisted of socially constructed realities experienced by the participants. However, as Einstein (1996) maintains, it is important to discover what the participant knows and the real value comes in discovering that which can not be found in books. In this regard, Banks (1993) adds that knowledge construction is both temporally and spatially specific. In support of this methodology, Connelly and Clandinin (1990) maintain that experience is the starting point and key term for all social sciences inquiry and that stories are the closest we can come to those experiences. It was my responsibility to draw out these socially constructed realities. Personal limitations could have been impacted by such factors as interview skills, pedagogical expertise, understanding of the Japanese culture, and awareness of the JET program. Participants' limitations could have been impacted by the rapport between the

interviewer and the interviewee and as well as the interviewee's willingness or ability to provide information.

Durkheim (1956), expands on this responsibility. He maintains that 'meaningful participation' is also dependent upon the interviewer's and the interviewee's capabilities based on their exposure to a conglomerate of macro-environmental factors such as learned cultural behavior, economic and political background, gender, age, sexual orientation, religion, health, geographic location, formal education and so on.

I can only hope that the triangulation of structural corroboration coupled with my extensive experiential background allowed me to capture that which is true for the situation. Guba and Lincoln (1989) point out that all human constructions are problematic. Constructs cannot be ultimately true, or to remain constant for a long period of time. Fay (1996) points out in his research on insider epistemology, one needs to be cautious in recognizing the time lines of information, because what is perceived today may be different with the passage of time. However in support of this method of research, Robinson (1996) postulates that practitioners always filter research recommendations through their own implicit and explicit theories and it is no longer epistemologically sound to ignore the way practitioners theorize their own practice.

This study is intended to generate theory as Blase and Roberts (1994) described, through an inductive and interpretive process, leading from data analysis to the formation of data categories, to emergent patterns of themes, the conceptual labeling of themes and finally to an explanation of relationships among the concepts, hence informing a theoretical understanding. Although an in-depth qualitative study such

as this, with only eight participants, may not provide generalizable theory, it may, through transferability (Lincoln and Guba, 1985, p.316), "enable someone interested in making a transfer to reach a conclusion about whether the transfer can be contemplated as a possibility."

Delimitations

"Delimitations" are aspects of the research design that have been imposed deliberately. In this study, there was the deliberate attempt to include participants with varied experience.

Participants were selected to represent different years of the program. This was done deliberately to obtain a holistic picture of the program.

Another delimitation concerned the participants' focus of study at university. They were purposely chosen to represent a diverse cross section of career fields.

Accessibility was another delimiting factor. It was expeditious to access JETs living in Edmonton as compared to other locations in Canada. Even though some of the candidates qualified for selection, recent moves influenced participation in the study.

Another delimiting factor concerned the list of alumni. Not all alumni were registered with the president of the association. The president worked within the list he had. Selection was based on his knowledge of the candidates and the guidelines I provided for the selection. In the end, three JETs were selected for the pilot study and eight JETs for the main study.

Data gathered were based on a triangulation of participant interviews, field experiences in Japan, involvement with the JET process,

dialoguing with staff connected to the program, pedagogical experiences in Edmonton and Japan, access to diaries written by JETs, and finally through literary research.

Summary

This qualitative study was conducted using a wide range of interconnected methods to analyze the JET participants' experiences in Japan, with regards to citizenship, pedagogy and internationalization. Participants were selected to represent a demographic diversity in terms of gender, career backgrounds, deployment and years of service. Concepts in the interview guide were derived primarily through a circular process involving literary research, pedagogical experiences, graduate courses, discussions with advisors, the pilot study and personal experiences in Japan. This study was consistent with my personal ontology and epistemology.

Data were gathered from the eight participants using the semi-structured interview. The "thickness" of description was attained using Walcott's (1992) range of interconnected methods that included interviewing, observing and studying materials prepared by others. Using the triangulation process data were categorized according to the three themes of citizenship, internationalization and pedagogy presented in chapters four, five and six.

CHAPTER 4

CITIZENSHIP

SUMMARY OF FINDINGS AND DISCUSSION

Conceptual Framework

Conceptually, participants in this study were asked to focus on the implications of their experiences in Japan with regard to the three themes of citizenship, pedagogy and internationalization.

The purpose of this chapter is to present the findings and discussion related to the perceptions of JETs regarding the theme of citizenship. Some of the questions were tied quite closely to the particular area of inquiry while others cut broadly across the other two themes. The open-ended questions allowed participants to delve into topical areas beyond the given questions thereby providing the opportunity to formulate new ideas and to express themselves according to their personal truths. This also allowed participants to generate ideas for futuristic thinking.

The following questions were used to elicit responses related to the theme of citizenship:

1. What was your motivation for being on the JET program?
2. To what extent did the JET experience impact your views with regards to the meaning of citizenship?
3. What implications does the JET program have for citizenship curriculum in our schools?

4. What are some citizenship characteristics that should be considered in the selection of candidates for the JET program?
5. If you were to participate in the JET program again what would you do differently?

Overview

This chapter provides a summary of findings and discussion related to the theme of citizenship. The theme is divided into ten topics. Each topic begins with a brief literary introduction. The first topic deals with differences in citizenship based on individualism and collectivism. The second topic provides views regarding the impact of ethnicity on multiple perspectives. As citizens of Canada and the world, participants shared views regarding environmental concerns; this is delineated in the third topic. The core values of honesty, equality and respect were regarded as important aspects of citizenship, data pertaining to these topics are summarized in the next three sections. The seventh topic deals with decision making while the eighth topic provides a summary of data related to citizenship characteristics of JETs. Data regarding the impact of life experiences is provided in the ninth topic. This chapter concludes with perceptions regarding citizenship in relation to differing worldviews. An itemized summary of main findings and discussion is provided at the end

Understanding Others: Individualism and Collectivism

Buber (1949), Upham (1987), and Tu Wei-Ming (2000), maintain that the meaning of citizenship embraces the significance of individualism in the West, however, in the East there is greater emphasis

on collectivism. Many of the JETs were aware that the Japanese operated as a collective. They knew there was an emphasis on group thinking and that individuals were not encouraged to make decisions on their own. Despite this understanding, it was difficult for some JETs to accept this difference. It proved to be a concern for Susan.

> I wonder if everything needs to go through the consensus machine. Or is this part of their homogeneous society? As a Westerner, I wonder how it came to be this way . . . is it a good thing . . .should they change or should we [as Westerners] consider the good and bad in our individualistic ways? What is the right balance in decision-making? There may be a lot to learn on the part of all societies in terms of this analysis. (Susan)

Collective thinking was also frustrating for Dick. He wanted faster decisions.

> There was one aspect of Japanese culture which became frustrating at times . . . it had to do with consensus and collectivity. They would always want to know what others thought. This concern about consensus [seeking] seemed to take a long time for decisions to be made and for groups to take action. This seemed to be an important factor to them . . . it is something that proved to be quite frustrating for me. I wanted decisions to be made quickly. I wanted to get things done quickly. I was wishing for more individual spontaneity instead of hedging on matters that were minimally significant. (Dick)

This paradox sometimes presented a dilemma for Canadian JETs immersed in Japanese culture. The following represents Peter's views regarding the basis for this paradox.

> I recognized that citizenship and being an ambassador were important for JETs. I also knew that Eastern values had a different cultural and religious base than the West. I felt that it was easier to understand the Japanese if you understood their religions . . . that underlie their beliefs and actions. I think this has influenced the group mentality or collectivism which one experiences in Japan. I think it is this aspect of their collective

> culture and life that conflicts our focus on individuality . . . which is cherished by JETs in Western society. (Peter)

Peter believed there were two factors that came together to help him understand the basis for the Japanese emphasis on collectivity. He believed it was their national religions of Shintoism and Buddhism that promoted consideration for the environment as well as collective thought. He believed that the main religions of Japan, both Shintoism and Buddhism allowed them to embrace both the traditional way of life as well as aspects of postmodernism. Shintoism with its spirituality emphasized a communing with nature while Buddhism embraced a philosophy of life that emphasized consideration for others. Both factors helped Peter to understand their emphasis on collectivity.

Jane also recognized the significance of individualism and collectivism in the meaning of citizenship but goes on to explain how her views about collectivism changed with the passing of time. The other factor that helped to change her views was interacting with other JETs. She believed that the opportunity for 'exposure' and immersion in another religion and culture was one of the most effective means of getting to understand diverse people.

> I believe that when you immerse yourself in another religion and culture, you are encouraged to have a close look at your own values and the way you do things. The natural tendency at first is to hang on to your beliefs even stronger. But as you become immersed in the other culture, there is a gradual release of your own beliefs and a better understanding of their beliefs. The most significant change takes place after you are away from Japan for a long time and you reflect on their practices from a distance. For me it was this absence from their culture and time lapse that allowed me to understand them better. (Jane)

Mark also supported this viewpoint. He believed that in order to be a good citizen it is important to try and understand others through their eyes but it is also important to look within.

> When there is a misunderstanding based on cultural differences, I believe it is important for people to have a look inside their own belief system and question why they do what they do. It is important for them to understand the rationale for their own actions or their perceptions and then attempt to understand others. I support the idea that change begins from within. (Mark)

Participants generally acknowledged the importance of "citizenship" in the JET program. However, they acknowledged a difference in meaning between the East and the West. As pointed out by Martin Buber (1949), Upham (1987) and Tu Wei-Ming (2000), in the West, the meaning of citizenship embraced the significance of individualism and in the East there was greater emphasis on collectivism. The JETs believed that relational encounters were sometimes strained due to this difference in perceptions.

Ethnicity and Multiple Perspectives

Axeworthy (2004) reinforces the relevance of different cultures on the meaning of citizenship. He maintains that people have several layers of attachment and identity that traverses from the local to the global and thus builds a global democracy that is not tied down to one's membership in a nation state. Here is how Susan's multiple layers helped her to understand and cope with Japanese culture and citizenry.

> Because of my Ukrainian background, I felt this helped me to adapt to the Japanese culture somewhat more easily than other JETs. Also, my family went through some tough economic times. This helped me to live without all the comforts of home. (Susan)

Tom believed that involvement in another culture during his formative years had an impact on his ability to traverse from the local to the global. This allowed him to take an interest in and adapt to different cultures. He believed that exposure to Judaism and Hebrew language provided transfer skills in rapidly understanding the Japanese culture and language. Tom says he had always had a natural attraction to diversity. He went out of the way to interact with people who were ethnically diverse, be they Chinese, East Indian or Japanese. He believed that people from diverse countries were more interesting. Tom thought that if they had an accent that meant they could speak another language and that was strength.

The above comments support Snart's (2005) commitment wherein she emphasizes her mission of building an international awareness within the Faculty of Education at the University of Alberta. To put this into practice she maintains that we need to find ways to help our teachers learn more about the world, we need to prepare them to understand the power of culture and the way we conceptualize our world in terms of wholeness. For her, ethnicity and multiple layers remains pertinent to the development of citizenship education for teachers.

Harmony With the Environment

As teachers in Alberta and as Canadian citizens we are continually reminded of our responsibility toward the careful use of natural resources and to the preservation and improvement of the physical environment. It is important to view the Earth as a self-sustaining organism. To that extent, the Alberta Curriculum emphasizes a need for its citizenry to be in harmony with the environment.

In Japan, perhaps through the influence of Shintoism, there is an attitude of cosmic awe and wonder and a devout humility and harmony with nature. In this regard Peter observed the following.

> I believe that part of being a good citizen is to have respect and reverence for nature. I noticed that people in Japan demonstrated a certain closeness to nature and that this closeness had a religious significance that we may not have in Canada. I wonder if the Shinto religion with its ties to the Gods of nature had anything to do with this appreciation for nature. (Peter)

Tom was not quite so impressed. Though there was a reverence for nature and the environment, he found many instances of abuse and disregard.

> Another cultural paradox had to do with cleanliness. In so many ways, Japan was so clean. For example, the train stations were spotless. There were no gum wads on the floors and there was no litter, not even cigarette butts strewn around ... for a country of so many smokers. The whole nation seemed to pray often at their many Shinto Shrines for the different Goddesses of nature. Often the streets were washed every morning and the cars were kept immaculately clean .... but if you went to some of the park areas, or parts of the city...you found a lot of trash, trash that was left there by people. Or you went to other parts of Japan and there were open sewers where technology and modern conveniences had not been implemented. Spitting was a very common occurrence in Japan for whatever reason. This was a hygienic concern. For a Westerner it was difficult to resolve those environmental differences in Japanese culture. (Tom)

In addition to the above anomaly, there was another aspect of citizenship in Japan that caused some concern for Peter. He noticed many street people and the disregard of the general population for their well-being.

> I wonder about a 'dark side' of Japan where there seemed to be a growing difference between the rich and the poor. In particular I noticed a number of street people in the cities. How can a country, with due regard for others and the environment have such a large number of street people? This aspect of cultural difference did not come together for me. (Peter)

On matters of environmental harmony, the Kyoto Protocol has been recognized as one initiative for environmental care. This has become a significant focus in the new Social Studies curriculum for Alberta. As educators and future citizens it is our curricular mandate to implement these goals in our schools so that youngsters will be careful with our natural resources and preserve our physical environment. Here is how the JET experience impacted Susan's perceptions about the citizens of Japan with regard to environmental harmony.

> Consideration for the environment and the Kyoto Protocol means much more to me now. I tune into happenings in Japan more often because I was there. I understand why the city of Kyoto has been dedicated as the historical city communing with nature and how the city has become a significant part of the Japanese culture. I am very aware that Kyoto is the cultural center for Japan and why it wishes to be recognized as a symbol for environmental concerns. Hence when the term is used it has more meaning for me. For those who have not been there it may be just another term about clean air. (Susan)

Honesty

Honesty is a basic human virtue. It is expected of good citizens. All religions acknowledge its importance. Here in Alberta, honesty is incorporated in the curriculum. The Goals of Education (2004) specifies that citizenship requires the development of a sense of community

responsibility that embraces respect for law and authority, public and private property and the rights of others. It is possible to observe that societies and communities within societies demonstrate varied levels of this virtue.

With regards to the virtue of honesty, Dick observed a number of interesting differences between Japanese and Canadian cultures. He mentioned that something could be learned from Japanese culture. Dick noticed that there were very few incidents of theft. For example, he mentioned that something could be lost and the Japanese would go to great lengths to return it or just leave it there and not take it even if it was a wallet or purse. Another example was the hundreds of student umbrellas and shoes left unguarded at the entryway of schools. He noticed they were not stolen or vandalized. On the other hand he was surprised to find the population was not so honest when it came to bike theft.

> ... what is confusing is that there were reports of many bikes that were stolen. It just doesn't make sense. How can a society be so honest about returning a wallet or money but be involved in the theft of bikes? (Dick)

Equality and Gender Differences

For Canadians, the Charter of Rights and Freedoms (1982) plays a very significant part in the meaning of citizenship. Specifically it guarantees the freedom of religion, beliefs, assembly and association. More specifically it prohibits discrimination on the basis of gender. The thing that bothered the female JETs was the role of serving tea in Japan. Serving tea was a contentious issue in Mark's school. He says it was tradition for the female members of staff to make and serve tea on a daily

basis. Often, younger female staff were obliged more than older staff. When it came to serving tea, things were not equal for the men and women at his school. He says on a few occasions, female JETs refused to accommodate this tradition in their schools because this patronizing duty is something contrary to our Charter of Rights and Freedoms. It resulted in uncomfortable situations for both JETs and hosts.

Another inequality had to do with student attire. In Japan, girls were not allowed to wear pants, they had to wear skirts as part of their school uniform. Jane had difficulty accepting this tradition. She compared it to the symbolism associated with Muslim girls having to wear the Hijab. She believes it represents an acceptance of inequality. For Jane, citizenship is supposed to encompass equality.

Susan observed a certain aspect of citizenship that was not always practiced in Japan. Although she did not have any significant problems she knows of female JETs who encountered 'groping' situations on crowded trains and buses. She says ... "groping just would not happen in Edmonton." Although unacceptable, she was not aware that groping incidents resulted in serious situations.

For many JETs the meaning of citizenship differed somewhat when it came to gender equality issues. At some schools they understood these cultural differences and adapted to Western ways instead of the JETs adapting to the Eastern ways.

Respect

The concept of "respect" seems universal in its meaning. However, in Japanese culture, Tom discovered there were many subtleties that were difficult to understand and practice.

> The aspect of 'tatemai-honen' was one of the most difficult parts of the Japanese culture to practice.... the intricacy of respecting people based on age or title.... speaking in a certain honorific way based on their status.... trying to resolve conflict situations without losing face. This was very difficult to internalize and practice. It took a fair bit of thought and practice to know how deep to bow.... how much respect to extend based on their status or age (Tom).

To clarify, the ritual of bowing in Japan is a form of greeting. It takes the place of hand shaking in the West. The gesture is an acknowledgment of others. The 'tatemai-honen' ritual is part of a greeting that recognizes the status of people by virtue of their age as in the respect extended to 'elders' or respect given because of their position in an institution or because of an obligation wherein someone provided an invaluable service in the past. A respectful citizen would consider the intricacies of the situation. The depth of bow would indicate the level of respect.

There was another aspect of "respect" which was confusing. It had to do with 'filial piety' or devotion to parents and family. Jane says "... I had taken a few Japanese language classes [at university] and studied about Asian cultures but I still had difficulty understanding and working in their hierarchical system." Jane recognized that the nuances in these cultural differences were complex and it took considerable effort, time and experience to come to grips with it.

Part of this confusion for the JETs may also be attributed to the West's emphasis on individualism. For example, in the Alberta Goals of Education (2004) it specifies that a good citizen would develop a sense of purpose in life and ethical or spiritual values that respect the worth of the individual, fundamental rights, responsibilities and freedoms. The Western emphasis on concepts such as 'individual, fundamental rights

and freedoms' is somewhat different than the Eastern emphasis of 'collectivism'.

Some of the JETs thought the Japanese were sometimes too respectful. They mentioned it was somewhat embarrassing at times in that they treated them like celebrities and in their wish to be supportive of foreigners, they made a big fuss over little accomplishments.

> For example they would make a big thing of the fact that you could use chopsticks or that you would eat 'sashimi or natto', [raw fish or fermented bean curd]. By the same token, there was a lot of respect in the work place . . . there would be very few put-downs . . . not even in a joking manner. Joking was not a part of their life, especially during the workday. After work, during their evening socials . . . they were different, they were more relaxed. (Tom)

Decision Making, Bureaucracy and Patience

Generally speaking, JETs viewed themselves as being good citizens. As emphasized in the Goals of Education (2004), full participation as citizens included critical thinking, involvement, and participation in decision making. Within this context it also meant they were taught to appreciate tradition while having the ability to understand and respond to change as it occurred in their personal lives and in society. Their notion of the change process, critical thinking, involvement and the value of tradition became somewhat challenged in the context of Japanese decision-making and their bureaucracy.

Jane had difficulty getting used to Japanese inflexibility in the bureaucratic processes. "There did not seem to be too much rationality in the way things were done . . . it was important for them to follow procedures." She seemed to think there was too much consideration for

collective thought. Jane wanted to understand the reasons behind their decisions. In the end, Jane resigned herself to accept that patience was a virtue.

> I was frustrated with the slow process . . . people unable to or not given the power to make decisions. This frustration diminished with my awareness of their culture . . .and my ability to communicate . . . and the development of my personal patience. After reflection I reminded myself of my purpose for being on the JET program. I was there to improve different skill sets that only an immersion could provide. This helped me to get back on track and not get lost in my frustration. (Peter)

Peter also expressed frustration with "red tape" in their bureaucracy.

> I wanted them to make a decision at the local level. The case in point was the use of fans in the spring. The classrooms were quite hot, at least according to Edmonton standards. Since air conditioning was out of the question, I requested to have a fan. The response was. . . 'the fans do not come out of hibernation until a certain time of year.' Was it a matter of cost . . . or was it a matter of bureaucratic process . . . or a matter of what [temperature] is considered hot? (Susan)

Under these terms of reference, the notion of citizenship was challenged to the fullest. Being educated in the context of Alberta's Goals of Education (2004), citizenship for the JETs implied critical thinking, involvement, and participation in decision making. They discovered that this was not the case for them in Japan.

Citizenship Characteristics of JETs

In the selection of participants for the JET program, considerable emphasis was placed on citizenship characteristics such as the ability to

understand people from other cultures, a curiosity to learn about differences in beliefs, and not being judgmental. Generally speaking, JETs demonstrated these characteristics in their reflections.

Jane thought that two years on the JET program honed a greater interest in other cultures and an inclination to hang out with people from diversified backgrounds. This curiosity extended into areas such as beliefs, values, and different ways of doing things. In addition, Jane says she is far less judgmental and somewhat more sensitive to others. She thinks that the JET experience has helped her to become a better citizen.

> I now have more consideration for other people in general . . . and not oblige others as much as before. I hold back on opinions while listening more and saying less. I extend opportunities for others to provide input before moving headlong into decisions. (Jane)

Peter believed that previous intercultural experiences were important in developing his skills to understand other cultures. Peter's parents were born and raised in France and then immigrated to the Congo. They lived there for five years and then came to Canada. This transience and exposure to numerous countries and cultures may have helped to develop an interest in things Japanese. For example, he was exposed to the Aboriginals in the Congo. Peter believed his family had contributed to his intercultural interest.

> My parents continually talked about other cultures . . . they had an interest in other countries . . . they sought experiences in other cultures. My older sister was also interested in other cultures . . . she studied Chinese at University . . . she also went on the JET program [before me] to Yokohama. I think this may have been

> another influencing factor in choosing the JET program and being interested in Japan. (Peter)

In describing desirable characteristics of JETs, Jane recognized that social interaction was important in fulfilling the ambassadorial role. She believed it was important to have a curiosity to learn about people of other cultures. She recognized that JETs who tended to be socially isolated in Canada tended to be the same in Japan.

> If you are a loner in Canada . . . chances are you may be a loner in Japan. It is difficult to learn about their culture unless you interact. Hence in order to be successful as an ambassador, it is important to get involved in group activities and learn while you share. I think this is an important desired citizenship characteristic for JETs (Jane).

Jack had a different view than Jane's regarding participants who were on the periphery. He maintained that some JETs chose to live an isolated life style in Canada whereas other JETs were viewed as being on the "periphery" of mainstream Canadian culture because they may have been too shy or because they were deeply religious or perhaps they were overly sincere. In the eyes of some Canadians, this may have meant they were not hip or cool. Jack maintained that, upon entering Japanese society, these "reserved" participants were often readily accepted and many of them mentioned they were treated as celebrities. Jack provided this explanation.

> For many of these people they seemed to be welcomed and included readily into mainstream Japanese culture, because they were not harshly judgmental of the many differences. They were sincere. However, upon their return, they were once again treated as 'peripheral' people and had difficulty being included back into mainstream Canadian culture (Jack).

Impact of Life Experiences

People in the East do not always embrace what is viewed as important citizenship qualities in Alberta. For example, Alberta Education emphasizes the importance of intellectual curiosity and the equally important skill of critical thinking. In the West, learners are encouraged to ask penetrating questions and have the confidence to challenge existing beliefs. These qualities of citizenship did not sit very well with the Japanese. In a few instances, JETs continued in their Western ways and regretted it thereafter. Here is how Jane's modus operandi impacted her experiences in Japan.

> I felt that 'first impressions' of people remained as lasting impressions . . . if you 'goof up' in your first meeting or first few encounters, it is very difficult to retrieve or turn that impression around. I felt badly about 'pressuring' them too much in the first encounters. Those moments of [Western] aggressiveness were not taken very well and it took a long time to heal those impressions. I wished I could have been more patient right from the beginning. (Jane)

It has been said that people are the sum total of their life experiences. Dick felt that all the difficult times he encountered during his younger days put him in fine stead to deal with difficult situations in Japan. Dick is the son of immigrant parents who came to Canada in their 20's. He was born, raised and educated in Edmonton. He graduated from high school at the age of sixteen. Upon graduation, he started training for a high caliber soccer team at the age of seventeen. With soccer as a focus he went to live in Europe and lived there for eight months. It was during the winter and conditions were cold. The house he

inhabited did not have central heating. He had to live without his parents and all the comforts of home and without many Canadian amenities. During his European experience, there were no shower privileges on the weekend and he was locked out of using the fridge. He could not use the phone and there was a curfew at night. These were part of Dick's living conditions; it was all for the sake of going to this particular soccer training school. He lived in a house with six other borders. There had to be a lot of sharing and understanding to survive and succeed. Dick says, "... in retrospect this was good preparation for the JET program . . . this deprivation was good training for living in Japan."

There is a saying in Japan that compares the raising of children with the development of healthy bean sprouts. If you want to grow strong healthy sprouts you need to apply some weight or pressure during the germination process. So too with children who grow up without pressure, they become weak and unable to cope with the adversities of life. This JET recognized the impact of childhood experiences in coping with difficult situations in Japan.

Citizenship and Differing World Views

In understanding the concept of citizenship it seems that many of the paradigms such as honesty and respect are culturally universal. However, in application these concepts are sometimes viewed differently. The same seems true for understanding diversity. For example, in the Alberta Goals of Education (2004) one of the tenets of citizenship is the ability to get along with people of varying backgrounds, beliefs and lifestyles. However, the concept of "free choice" and alternate schools

has worked against diversity. This has allowed monocultures of ethnic people to immerse themselves in their own schools and communities while embracing their traditional cultures and languages. Japan, on the other hand, is a nationalistic country and they are considered a monoculture. Japan is wishing to be exposed to the world and that is part of the reason for the JET program. They wish to diversify.

Here is what Susan had to say about this difference in worldviews.

> It is ironic that we in Alberta and maybe Canada are trying to do what the Japanese are trying to undo. Here in Edmonton, we are trying to do the opposite. We have alternate and charter schools that strive to hang on to their own culture and language by isolating themselves from other programs. Hence you have certain cultures that seem to go into an isolationist mode. (Susan)

Susan gives the example of a new Punjabi school in Edmonton where kids are with their own ethnic group on the bus and in school every day. This continues for many years, reinforcing Punjabi customs while they learn their own language. Susan wonders what this is doing to the Canadian mosaic or international relations. This example ironically is opposite to the intent of the JET program in Japan.

Regardless of the situation and the country, there seems to be acceptance of the notion that once immersed in a culture or environment it does help to improve an understanding of that situation. It helps to expand your understanding of others and hence your world view. It is this transference that the Japanese government is banking on to attain desired outcomes. Here is what Susan believed about transference.

> Once you become immersed in a culture and become comfortable with it, the fear factor is removed. There is sometimes fear of the unknown. The unknown becomes removed. There is greater ease with which you can understand and accept or at least respect

> differences in cultures. I also believe that once you are able to overcome this in one culture, it would be easier to do that with other subsequent cultures. There is a transference of ability to understand others. (Susan)

The meaning of citizenship is complex and is interpreted differently by participants. However there is one commonality that is often revealed by most of the participants despite the complexities of intercultural exchanges.

> Though it took a long time to get to know them and for them to get to know me, it was these relationships with people that continue to have the most meaning. It was this general 'niceness' of the Japanese people that had the greatest impact. We need to build this 'niceness' component into our school programs. It will help us to understand people of all cultures and all countries, (Jane).

JETs often mentioned there were some unpleasant things that happened during their stay in Japan due to cross-cultural differences. These differences helped to expand their world-views. There is agreement that time has allowed those unpleasantries to go by the wayside and for those unpleasantries to be superseded by many of the good experiences in Japan.

Summary

The following represents a summary of JET responses with regard to East-West differences in the theme of citizenship.

- Consensus and consideration for the group were important factors in Japanese decision-making. The JETs were used to having decisions made individually and quickly.

- JETs exposed to multiple cultural perspectives during their upbringing, demonstrated greater flexibility with cross-cultural differences in Japan.
- There was a paradox in responses regarding environmental harmony. On the one hand, JETs were impressed with the cleanliness of their transportation corridors and their trains. On the other hand they were concerned about the environmental waste of used electronic equipment and the growing numbers of homeless people.
- The dual religions of Shintoism and Buddhism combined to influence a citizenry that embraced a traditional way of life while participating in aspects of postmodernism.
- Generally, the JETs regarded Japan as a safe country with honest people.
- Equality and gender differences posed a concern for JETs. An example of this inequality was the assignment of tea and clean-up duties for young female staff.
- The JETs were intrigued and confused with the customs of respectfulness. This included varied levels of honorific dialogue, depth of bowing, and gift giving.
- They concurred that the JET experience helped them to be less aggressive and more patient.
- The JETs recognized that social interaction was important in fulfilling the ambassadorial role.
- There was a consensus among JETs that part of their purpose was to enhance diversity in a mono cultural country.

Discussion

Many of the JETs point out that, depending on your country of origin, there seemed to be a difference in the meaning of citizenship in Japan. The most notable differences came in comparisons of Eastern and Western cultures. Certain values such as honesty, respect, work ethic and environmental care were similar in both East and West. However, customs, guidelines, practices and benchmarks in the attainment of those values were different. For example, many of them mentioned the significance of the group in the decision making process. The Japanese participated as a collective. They tended not to make decisions on an individual basis. It took them a long time to have decisions made. For the JETs it was sometimes frustrating. The JETs were used to decentralized decision making and decisions being made quickly and individually, especially on matters that were minimally significant. These findings on individualism and collectivism share a commonality with the hypotheses presented by Buber (1949), Upham (1987) and Tu Wei-Ming (2000).

With regard to the foundation of Japanese values and beliefs, many JETs felt that religions played an important role in citizenship. The main religions of Japan, both Shintoism and Buddhism allowed them to embrace both the traditional way of life and aspects of postmodernism. Shintoism allowed the Japanese to commune with nature while Buddhism embraced a philosophy of life which encouraged consideration for others and altruism.

One respondent tried to learn as much as possible about the Shinto religion and concluded that it had a significant influence on their notion of citizenship. They prayed to certain Goddesses that represented

different aspects of nature, thereby allowing communion with the environment and a reverence for nature. Another JET had an opposite view of this communion. This participant believed that the Japanese were not synergistic with the environment at all because of their focus on materialism and consumerism. Their way of life focused on excessive consumption and the global marketing of material goods.

Many respondents believed that in order to be a good citizen it was important to try and understand others through their eyes. JETs who were raised with the influence of other ethnic cultures thought they had greater respect for this cross-cultural process. Specific ethnic backgrounds mentioned were Ukrainian, Hebrew, Chinese, East Indian and African. This previous exposure encouraged them to look at their own values, and practices before providing judgment or responding to situations which were different. In support of this argument, Axeworthy (2004), explains it in terms of multiple perspectives. He maintains that we can have several layers of attachment and identity that traverses from the local to the global and thus builds a worldview that is not tied down to one's membership.

Another factor was that of socio-economic level. Many believed that because they grew up in lower socio-economic conditions, they were able to put up with difficult times during their JET experience. All of these factors allowed them to understand the meaning of citizenship in different contexts and adapt accordingly.

In terms of personal citizenship characteristics, JETs generally believed that the experience helped them to be less aggressive and more patient; it honed a greater interest in other cultures; it helped them to be curious about other beliefs, values and customs; they learned different

ways of doing things to arrive at the same result; they listened more and talked less; they became more group oriented; and somewhat less judgmental.

Many of the JETs pointed out that, depending on your country of origin, there was an irony in the meaning of citizenship. Canadians are trying to do what the Japanese are trying to undo. Japan is a monoculture wishing to be exposed to the world. Canada is a multicultural country allowing ethnic pockets to become monocultures that embrace their own languages, religions and cultures. Both nations are wishing for the ideal. Each of the ideals is defined differently.

In closing, many JETs expressed a perception that may be coherent with the above irony. As Canadians, the JETs felt like plain "ordinary" citizens, but in Japan they felt like "celebrities".

CHAPTER V

PEDAGOGY *(Kyoiku)*

SUMMARY OF FINDINGS & DISCUSSION

Conceptual Framework

The purpose of this chapter is to present findings related to the perceptions of JETs with regards to pedagogy. The following four questions were used to elicit pedagogically related responses. Some of the questions were tied quite closely to the particular area of inquiry while others cut broadly across the other two themes of citizenship and internationalism. The open-endedness of the questions allowed the participants to also delve into topical areas beyond the given questions thereby providing the opportunity to formulate new ideas and to express themselves according to their personal truths and futuristic thinking. The following questions were used to elicit responses related to the theme of pedagogy.

1. What was your deployment and role as a JET and how did you measure your success?
2. What are the implications of your JET experiences for pedagogy?
3. What are some factors in your background that impacted your JET experiences?
4. What was your motivation for wishing to be on the JET program?

Overview

This chapter provides a summary of findings and discussion related to the theme of pedagogy. The theme is broken down into nine topics The first topic provides a description of the JETs' teaching assignment in Japan. The second topic discusses JETs' perceptions with regard to the pedagogical differences underlying the intent of the staff room in Japanese schools.

Topics three and four concern perceptions regarding teacher effectiveness and curriculum. The fifth topic deals with different methodologies used in achieving desired outcomes. School discipline is described in topic six. The seventh and eighth topics focus on the relevance of JETs learning the Japanese language and factors impacting teacher relations. This chapter concludes with perceptions regarding differences in program delivery for JETs as certified teachers as opposed to JETs with non-teaching degrees. An itemized summary of main findings is provided after the ninth topic. Discussion is interspersed throughout the chapter as well as at its conclusion.

Teaching Assignments

Participants were asked to describe the nature of their JET assignments in Japan. The following comments represent the diversity of their deployments within the context of being assistant English teachers and ambassadors for the purpose of internationalization.

Jack was assigned to eight elementary schools. Two of these schools were specialized "bunko" schools that provided programming for pupils with learning disabilities. These were similar to the special needs schools in Alberta. There was very little expectation for the students at

this school to learn English because that was not the main focus. The focus of their presentations was more in terms of an exposure to Western people, language and culture. Hence the role in "bunko" schools was primarily ambassadorial. Jack had fun at the "Bunko" schools. He was not expected to provide formal lessons, as was the case in his regular classes.

Peter worked out of the prefecture office in his district, and for the most part, deployment included community activities and translating documents. His role was primarily ambassadorial. When English-speaking visitors arrived in the district, it was his role to meet with them and help with interpretations. However, about twice a week Peter was invited out to schools to talk to students. Most often he talked about life in Canada. Peter viewed his role as a Social Studies Coordinator.

Jane had two supervisors in the district office, one who was involved in education, but not a professional educator, and the other supervisor was involved in economics. Consequently, neither person had very much experience with classroom teaching. As a result, Jane was not provided any expectations or guidelines regarding her Jane's duties. Jane's deployment involved working with 33 teachers. Her most difficult task was trying to stay in touch with all of the teachers. Although team teaching seemed to be a common focus in the JET program it was often difficult for Jane to get together with any of them before or after the lesson, because there were so many teachers involved. Ultimately, Jane made lesson plans on her own and there was very little team planning or feedback.

Mark was located in a large metropolitan city and his deployment was primarily in one high school. Although there were many English

teachers, only one teacher called on his services frequently and consistently. This particular teacher spoke English fairly well and the ease of communication helped to build rapport. The other teachers had difficulty communicating in English and chose not to use his services very often. Mark had considerable free time without any formal responsibilities, nothing was mandated and very little was discussed. This allowed him to spend a lot of time at his desk studying Japanese and reading on a daily basis.

Susan spent four days a week at a girls' high school and one day at the boys' technical high school. With this centralized deployment it was possible to meet with all the classes regularly depending on the needs of the teacher. The girls' school was academically focused and hence the students were quite keen on learning English. Instruction at this school required considerable lesson planning. The level of instruction at the boys' technical school was not quite as intense and program delivery was somewhat more flexible. The focus at each of the schools was different, but it was possible to build rapport at both schools due to the consistency of visits.

Dick was assigned to six different schools. All of them were quite large and the visitations to classes were infrequent due to the large numbers of classes at each of the schools. It was, however, possible to make progress at the home base school due to greater time at the school. He found it difficult to build rapport with teachers and staff at the other five schools due to the infrequent visits. Dick was forthright in mentioning that "... the boys' technical school was a waste of time," because neither the teachers nor the boys seemed too interested in learning English. Dick had considerable unassigned time.

Tom was deployed in one high school and provided English instruction at all three grade levels. He was given considerable flexibility in instructional methods and content at the grade ten and eleven levels however he was somewhat restricted at the grade twelve level, due to the final exams. His favorite methodologies included role-playing and singing English songs. He thought he was able to build rapport with students due to his deployment at one school and concentrated time with staff and students.

Mary was located in a rural community. She was deployed in one centralized junior high school and one centralized high school. Most of her time was spent at the high school working closely with four English Language teachers. Mary did a lot of team teaching and cooperative lesson planning with the Japanese Language teachers. There was also considerable flexibility in terms of teaching methodologies and selection of program materials. Mary was able to meet with all the English classes consistently and often. She was also involved in extracurricular activities after school hours and on weekends.

Some JETs were called 'one shots'. They were assigned to make single visits to each of the classes in the school. Due to the large numbers of assigned schools, it was rare to provide a follow-up visit to all of the classes. The intent of this sort of deployment was a matter of "exposure" to Western society. This form of deployment was more prevalent in remote parts of Japan where Westerners rarely visited.

Other JETs were only assigned to a few schools. This allowed them to visit each of the English classes and JTLs on a more regular basis. Because they were assigned to a "home base" school, it was

possible for them to develop rapport with the staff and students in their given schools. Within this context, some of the schools and teachers were very eager to utilize the skills of the assigned JETs while other schools and their administration were somewhat reluctant. Some of the JETs were deployed fully while others had plenty of preparation time. There were many factors involved in the deployment of JETs. These factors will be discussed at greater length and depth later in this chapter.

The Staff Room: Differences in Pedagogical Purposes

In Canadian schools, the staff room is considered a place where teachers can have a quiet moment away from their classrooms and their students. It is a place to relax, socialize with other staff, and have lunch and beverages. The intent of the staff room in Japan was somewhat different. It took on a pedagogical focus as the following comments indicate. Below is what Mark had to say about the differences in pedagogical purposes of the staff room.

> The staff room [in my school] was typically Japanese. I had a desk in a large room with all the other teachers in the school. The teacher's staff room in Japan was very different . . . all the teachers had their desks and materials in one large room called the staff room. None of their materials were kept in the classroom. The classroom was strictly for teaching. The staff room allowed teachers to meet and plan daily . . . I was given a desk close to a certain teacher. I sort of felt this teacher was given the mandate to look after me. I felt that any interest demonstrated in me was more a matter of design by the administration as opposed to genuine interest on her part. Desk arrangement in the staff room was more a matter of [organizational] logic as opposed to personal wishes. (Mark)

In Japanese junior and senior high schools, this concept of teachers "getting away" from students did not seem possible. Traditionally, all students remained at school all day and they ate their lunches in their respective rooms with their teachers. Japanese teachers did not have lunch in the staff room. Typically, the Japanese staff room was where all the teachers in the school had their work desks and curriculum materials. It was their "home base" from which to conduct their daily activities. Thus, if a school had 50 teachers, all of them were assigned a desk in this large staff room. The department head usually had a desk at the front and all the other teachers' desks were most often placed according to subject or grade groupings. This allowed them to plan as a collective on a frequent basis. The classroom, on the other hand, was primarily for teaching.

Since teachers spent most of their non-instructional time in the staff room, students often went in and out of the staff room at random to visit with the staff. Noon hours were somewhat different however. All students were provided lunches at their school and they ate in their homerooms. Homeroom teachers were expected to have lunch with their students.

Perceptions Regarding Teacher Effectiveness

Participants mentioned that on occasion there were anti English sentiments that impacted both JETs and JTLs. For example Dick was unhappy with staff at his school. They wanted him to stay and take part in extracurricular school activities. They thought that informal activities with students would enhance English instruction. Dick did not wish to do that. This caused a strain on staff relations. At one point in his

deployment, he had a few "set-tos" with staff and it was necessary to call in a mediator to resolve the situation. Apparently one staff member remarked "American go home" and the Japanese staff member was made to apologize. This resulted in an anti English sentiment and impacted relations thereafter.

Tom wondered why some of the JTLs continued to teach in the English program, for many lacked the drive to teach English well. Tom remarked that:

> As in all walks of life . . . you have varying degrees of [teacher] effectiveness. Some of the Japanese teachers of English were awesome. I felt that a few teachers should not have been in the classroom . . . either because of their inability to teach English or their lack of interest in teaching English. Maybe they should not have been involved in the JET program. (Tom)

It is interesting to note here that the introduction of the JET program was a national initiative by the government (CLAIRE and MOFA). The Ministry of Education was brought on board at a later stage to accommodate this initiative. This resulted in a power struggle of departments in terms of what, who and how things would be implemented. Lastly, school districts and schools were invited and encouraged to participate. This resulted in the situation described above. The net result is that JETs placed in these circumstances were faced with extenuating circumstances, thereby resulting in the comments such as the one provided by Tom.

There were many variables at work in determining the success of JETs as teachers but one factor continually seemed to be acknowledged by many of the participants. For example, Peter attributes his success as a JET teacher to the fact that he had studied Japanese language and

culture during his undergraduate years at university. Peter believed there were other skills associated with his effectiveness as a JET and it had to do with formal classes in East Asian studies.

> I went back [to university] and took a Bachelor of Arts degree in Ethnography. I was able to communicate in four languages . . . French, English, Spanish and Japanese. I took many Japanese Language courses, Anthropology, as well as Japanese Literature. (Peter)

Because Peter was able to communicate in Japanese, the native population embraced his presence, they were impressed with his skills and they were not threatened by his presence. He had a long-term goal and this immersion experience allowed Peter to develop his skills. This opened the doors to meaningful relationships and he was invited to participate in family and community activities. In the end, it was this meaningful interface that allowed Peter to be an effective ambassador for Canada and promote internationalization in the schools and the community.

Jack also mentioned the importance of being placed at one location and continually interacting with the same staff and children on a daily basis. It helped Jack to be more effective as an ambassador.

> I chose to be an ALT as opposed to a CIR . . . this allowed me to interact with more people. It allowed me to have meaningful relations with students and staff of all ages . . . and parents and community too. You can see the results of your work. As an ALT it was possible to notice the gains made by the students and the happiness of others around you. If my role was one of public relations and being an ambassador, I felt my situation [one location] allowed the greatest and most meaningful contacts. (Jack)

In Japan, entrance exams tended to be the driving force in terms of what was taught and how it was taught. These exams were administered

nation wide at the conclusion of grade nine and the end of grade twelve. Students were admitted to different schools based on these marks. Admission to a highly regarded high school helped to pave the way to a prestigious university. The process of social stratification was very evident there. Due to these expectations, teachers tended to follow the curriculum fairly rigidly and English language instruction was no exception. Since the entrance exam in English was based primarily on grammar, sentence structure and interpretation, as opposed to oral communication skills, there was considerable national debate about the effectiveness of the JET program and the teaching methods used. This debate had repercussions on the roles and pedagogical perceptions of JETs who were used to Western educational systems.

Because of the nature of entrance exams in English, numerous JTLs found it convenient to "follow the text book" in their teaching styles. Many JTLs used this as the reason for not emphasizing oral English communication. Thus they spoke Japanese most of the time to teach the basics of English. It was easy to recognize that the deployment of a JET under these circumstances would only exacerbate the dilemma, especially if the native Japanese teachers were not enthused about taking valuable class time to do things unrelated to the entrance exam.

Japanese teachers of English (JTLs) used the entrance exams as an excuse to teach in their native tongue while covering grammatical content, thereby allowing oral English communication to be minimized. In the promotion of internationalization, the demands placed on JTLs changed. Oral communication became more important, however many of the JTLs

continued with their previous practices. With the acceptance of JETs into their schools this inability to change caused somewhat of a rift.

Perspectives In Curriculum

Here is what Susan observed about their curricular emphasis on understanding other countries and cultures.

> I believe the Japanese curriculum is designed to give more attention to other countries of the world . . . their students seem to learn more about the geography of other countries. Their students seem to have [memorized] statistics about other countries in the world in terms of geography, population and natural resources. I feel that we Canadians need to spend more time learning about world economics, history and culture. (Susan)

Peter believed there was a connection between learning languages and understanding other cultures. He thought that learning many languages was beneficial for all students and it would also help them understand people from other cultures.

> Based on my experiences, I believe an important aspect of world peace entails the study of other people and their cultures. Beyond book learning, it is important to immerse oneself in other cultures. An educational program for the future should entail the learning of many languages that in turn would encourage an understanding of cultures. This means that educational programs need to be designed so that students are given many opportunities to interact with students from other cultures and practice what they are learning . . . this is a cyclical relationship. With the language comes the culture and vice versa. I think learning another language encourages another way of thinking. (Peter)

It is interesting to note the differences in perceptions regarding to learning styles in Canada and Japan. Even though Japanese students may

have been exposed to greater content in studying diverse world cultures, the JETs perceived that learning was via rote memory as opposed to critical inquiry and understanding.

Teaching Methodologies Impacting Outcomes

Many JETs preferred a deployment system that allowed them to visit the same classes frequently and consistently. This allowed them to build rapport with their learners and reinforce outcomes. However, it was not always possible to deploy them in this manner since some school district administrators believed that all students and all schools should have an equal opportunity to enjoy this Western exposure. Dick thought differently but did not seem to have too much input into the matter.

> I felt [that to be effective] it was important for me to visit each class often . . . in four of my schools I was only scheduled a few times each month. It was not enough to build rapport with the students and staff . . . I was pretty much treated as a stranger. However at my home school I saw the students often . . . I was able to build rapport and I was more effective. (Dick)

Districts hired JETs and it was often a matter of deciding on a deployment system based primarily on the needs and wishes of the sponsoring prefectures. JETs did not seem to have a say in the matter.

Recognizing this dilemma in deployment and desired outcomes, the JETs rationalized that, even though they were not effective with their English teaching role, they were still satisfying their role as ambassadors in the process of internationalization. In other words, they were exposed to more communities and a greater diversity of activities and people, thereby satisfying their second major function as a JET. Dick stated that:

> I am not sure if classroom effectiveness was the most important measure of success . . . maybe community involvement was just as important. I did what he asked me to do in the classroom and then spent a lot of time in community activities. (Dick)

Just as there are many desired outcomes and a host of learning styles, JETs were frequently provided situations that allowed them to incorporate methodologies that were commensurate with their teaching styles. Tom noted that:

> I taught in one high school. Because of this [one school focus] I felt I made a difference in the lives of students and staff. My favorite way of teaching was through role-playing and singing English songs. Maybe it conflicted with [covering the curriculum for] entrance exams. The students enjoyed it. (Tom)

There were many factors that contributed to ineffective pedagogical delivery. Sporadic contact was only one reason. Participants mentioned the relevance of personal skills, the reluctance of the JTLs and the "shyness" of learners as well as teachers. Dick noted:

> I don't think there was very much progress made [in terms of improving English communication skills] . . . it could be because the teachers were shy or [because] they were insecure about their English skills. It seems there were some teachers who did not approve of the JET program in the first place . . . they did not have anything to do with JETs being at the school. As an ALT you go into the classroom and teach . . . when you are done you leave . . . there is little opportunity to interact with the students and staff. When you have time off . . . other teachers do not . . . there is little time to plan lessons or interact. (Dick)

Dick also mentioned that in secondary schools, organization and timetable scheduling was also a significant concern. By virtue of having a number of staff members scheduled for the same preparation time, it

allowed them to dialogue, share information and plan lessons together. Without this designated time, staff had to make a special effort after school but that would cut into extracurricular time that was mandated by their boards. Consequently, it took an extra effort on the part of participants to overcome this factor in bringing about an optimal teaching situation.

School Discipline

As beginning teachers, going into a different culture, most of the JETs were curious about school deportment and the nature of students in Japan. Peter mentioned that the aspect of "ijime mondai" (bullying) in Japan was taken very seriously by staff and parents at his school. Peter thought they might have been too sensitive about the issue, sometimes making a big thing out of something Westerners would consider to be a normal part of growing up.

> They do a lot [in their schools] in terms of Citizenship development on a daily basis compared to Western schools. They have scheduled classes for this . . . with formal programs. When compared to Canada, the aspect of 'ijime mondai' may be blown out of proportion in Japan. (Peter).

School deportment is an aspect of pedagogy that is difficult to compare between cultures. In Edmonton there are different kinds of schools with different programs and varied student backgrounds. This is also true in Japan. Just as every school is different depending on the socio-economic situation, it is equally relevant to understand that the skills of the teachers and administration are different. Consequently, the

perceptions of JETs regarding school discipline varied considerably depending on the multiplicity of factors in their situations.

Relevance of JETs Learning Japanese

It has been said that people learn best when motivated, whatever the motivation might be. The following "romantic" encounter by a JET participant seemed to provide the motivation required to learn as much Japanese as fast as possible. Tom tells this story.

> Having met a young admirer early in the year, I wanted to learn the Japanese language as fast as possible. I spent countless hours studying Japanese and I became pretty good . . . I had daily opportunities talk with this girl and all of her friends, including her family who were very friendly as well . . . she had lots of friends . . . we talked a lot. (Tom)

Tom maintained that this not only helped him to learn the Japanese language but it also helped him to learn the culture. It was this combination of an interest in a special person, the wish to learn the Japanese language as fast as possible, and the frequent opportunities to interact with meaningful people about topics of special interest that motivated him to learn the Japanese language. All of these factors helped to open the door to many aspects of the Japanese culture. It enriched the total JET experience, as well as the activities in the classroom. Ultimately, it allowed Tom to be a more effective teacher.

Peter says "he chose to 'hangout' with native Japanese speakers so he could improve his Japanese language skills." He mentioned it was his wish to improve on his Japanese communication skills so he could develop meaningful relationships with the native population. By

spending more time "hanging out" with Japanese speakers, it resulted in less time "hanging out" with English speaking JETs and hence the opportunity for ambassadorial influence was greater. He discovered that those who were able to speak some Japanese had the greatest chance of success.

Another aspect of motivation had to do with career planning. Peter spent considerable time formally and informally learning as much as he could about Japan prior to the JET program. Upon being immersed in their culture, Peter wanted to continue with this mission for the sake of his career in international law. Peter was highly motivated to make the most of his JET experience.

> The most significant accomplishment and highlight of my total experience was the improvement of my Japanese [communication] skills . . . reading, writing, and speaking. I had studied extensively both in terms of [Japanese] language and culture . . . it also increased my wish to learn more. I noticed that other JETs who had a strong desire to learn as much Japanese as they could . . . seemed to enjoy their stay more and developed positive relationships. It is my view that JETs who had taken at least one Japanese language course had greater success in Japan. (Peter)

On the other hand, Dick readily admits that his lack of Japanese language skills kept him from fully enjoying the program fully. Dick responded that: "I felt it was important to be able to speak some Japanese. I did not learn any Japanese before going nor did I learn very much while there . . . this may have been part of my difficulty."

It is interesting to note that many of the JETs had almost a month to study Japanese and some of them chose not to. In particular, many of the JETs noted that they virtually had nothing or little to do in the month of August upon their arrival in Japan. They were required to be at their

desks without assignments. The pupils were on summer holidays. Mark took advantage of his "free" time to learn Japanese.

> My role was somewhat confusing. I was provided a lot of time without any formal responsibilities. This proved to be somewhat frustrating . . . I wanted to maximize the value of my time in Japan. I spent a lot of time . . . just sitting at my desk studying Japanese and reading, on a daily basis. I was aware that the inability to speak Japanese caused a lot of difficulty for JETs and hence it seemed like a profitable thing to do. . . . Self-motivation was important. (Mark)

Just as it was important for JETs to try to learn Japanese, so too, it was equally important for JTLs to learn, practice and exude a passion for speaking English. Dick noticed that most of the JTLs seemed genuinely interested in promulgating English, however, there were situations where very little effort was demonstrated. Dick noted that:

> There was another factor that impacted this inability to communicate in English. When I was not in the classroom the JTLs talked in Japanese most of time . . . then when I was in the classroom, the JTLs would try to talk more English. Some would even try and give the whole lesson in English. The students knew it was a bit of a 'put-on'. (Dick)

Factors Impacting Teacher Relations

Though the JET experience was primarily focused on the delivery of programs to students, there were a number of other factors that impacted the success of JETs. One issue had to do with power struggles between bureaucratic groups such as CLAIRE, MOFA and the Ministry of Education, not to mention the stance taken by the teachers' union or the political platforms of elected officials in the prefectures.

Views expressed by the teachers' union may have been one factor that complicated the situation for JETs. Here is how Tom understood it.

> Some staff held the view that JETs were overpaid and under worked . . .[because] they were being paid more than regular first year teachers. JETs did not have the same obligations in terms of hours of teaching . . . responsibilities with daily extracurricular clubs, report cards, preparation of lessons, and parent teacher interviews. JETs did not have to attend Saturday morning school activities like all the other teachers. JETs were allowed to dress informally . . . they [the Japanese teachers] had to follow a dress code. (Tom)

Tom did not establish significant relationships with any staff members and he was at "arms length" with the administration of the school. He believed that part of the reason for this unfortunate situation might have been due to the "temporary" nature of JET placements, where they are coming and going often, both in terms of deployment and in terms of general turnover. He sometimes felt that the regular staff could not be bothered with this transience. Some teachers thought this was something the "government" said you had to do in order to internationalize students and the country and at best they would tolerate it. Tom sensed that what the government wanted and what some of the teachers at the school felt were very different, resulting in certain reactions of staff to the presence of JETs in their school. These may have been some of the reasons why it was difficult to establish meaningful relationships with regular staff members in schools where union views were predominant. Under these circumstances, ambassadorial initiatives may have been jeopardized.

Susan believed that age was another factor impacting relations. Susan got along well with other JETs, but did not necessarily socialize

with them a whole lot, primarily because she was older and had different interests. For example the younger JETs had a lot of parties. She did not want to go to all their parties. Susan says:

> I wonder if that was their total mission in the JET experience. I wonder if that is how life was in Canada [with many young people.] My mission was a little different. There may also have been the maturity aspect that impacted my interests. This maturity and age difference allowed me to be received well by the community and get along well with Japanese staff. (Susan)

Mark mentioned that it was important to take an interest in them and learn as much as you could.

> It is important to be persistent [in your curiosity to learn.] Interaction with staff is important . . . but if you cannot speak Japanese then it is difficult to get to know each other. Once there is a better feeling about each other . . . there is greater success in relations. If you cannot communicate with them, it is pretty hard to build relationships. (Mark)

Despite the complexities caused by power struggles between bureaucratic groups, JETs managed to fulfill their mandate of providing assistance in their educational system while being ambassadors for Canada.

JETs as Certified and Non Certified Teachers

The JET program is unique in that foreign university graduates are hired to "assist" with English instruction in Japanese Schools. The majority of JETs had Bachelor of Science or Bachelor of Arts Degrees. Less than half of the candidates were certified teachers, that is, graduates with a Bachelor of Education Degree.

Jane graduated university with a Bachelor of Arts Degree. Here is what she had to say about her teaching skills in Japan.

> Even though I was not a certified teacher I felt quite confident in my teaching ability . . . I had many good teachers over the years and it was just a matter of emulating them and trying to make my lessons meaningful. I did not feel inferior to other JETs who were B.Ed. graduates . . . my supervisors didn't say anything [about my teaching]. (Jane)

Susan graduated from university with a Political Science Degree and she wondered about the quality of her teaching skills.

> I continually wondered about my teaching effectiveness . . . the motivation of students, classroom control, and the nature of lesson plans. I did not have anything to compare it [teaching in Japan] to because of my background and university degree. Hence there was always that little uneasiness. . . . I just did what the supervising teachers told me to do. I also got [teaching] ideas from other JETS. (Susan)

The JET program does not have a process in place to evaluate teacher effectiveness. Nor has there been a recognized emphasis on the selection of participants with or without teaching degrees. The general assumption is that, if you have a university degree and if you are from an English speaking country and if you are a good citizen, chances are you will be able to fulfill the mandate of a JET. This pedagogical process raises many implications with regards to the relevance of a teaching degree. When participants apply for the JET program there is very little mention made regarding specific pedagogical skills such as teaching styles, learning styles, assessment skills, curriculum knowledge, classroom management, lesson planning, legal and ethical issues, diagnosing needs, and teacher professionalism. This may explain why

JETs are not evaluated. This may also explain why preference is not given to certified teachers in the selection of JETs.

Summary

The following represents a summary of JET responses with regard to the theme of pedagogy.

- Deployments varied depending on the demography and needs of the districts hiring JETs. Within this variance there was a pattern of concentrated assignments involving frequent visitations in a few schools or assignments involving sporadic visitations in many schools.
- Staff rooms in Japanese schools were designed to accommodate desks and teaching materials for all teachers and JETs. It was their central meeting place. The functional purpose of staff rooms in Japan encouraged collective collegial dialogue on a daily basis
- Participants provided a variance of responses regarding their effectiveness as ambassadors and as teachers of English. Differences were largely situational. Factors included the frequency of visitations to classes, the pedagogical skills of the JETs, professionalism of JTLs, political influences, nature of the learners, and aspects of deployment.
- The JETs generally agreed that entrance exams tended to reinforce a teaching style that supported the memorization of information.
- Participants provided a variance of responses regarding school discipline. No clear patterns of behavior or deportment were discovered.

- JETs generally concurred that it was beneficial to learn to communicate in Japanese. They listed many benefits: it allowed them to learn more about the Japanese culture; it allowed them dialogue and plan lessons with the JTLs; it enabled them to build meaningful relationships with native speakers; and it enhanced the potential for ambassadorial activities.
- All participants recognized the importance of staff relations as an important component in their experience. Some JETs reported very positive relationships while others had considerable difficulty. The outcomes of relationships seemed to depend on the qualities of the JET as well as the variance in their situations.
- The aspect of teacher certification was not an overt issue in the JET program though many JETs wondered about the quality of their teaching skills. The JET program did not have a formalized system in place to provide participants with feedback regarding their effective as teachers.

Discussion

From these responses it is possible to discern that the deployment of JETs in every situation was different. Further, situational factors impacted such things as staff relations, student discipline and teaching methods. It appears that these variances in responses occurred due to a multiplicity of factors such as: skills, knowledge, creativity and attributes of the JET; the JETs' Japanese language speaking ability; nature of the students; the focus of the school; the willingness and skills of the JTL; the leadership in the school; and prefecture and district intentions.

The JETs perceived that many of the JTL's were either unable to, or refused to change with the introduction of JETs in their schools. For those who chose to change, it seemed they embraced the presence of JETs in their schools. For those JTLs who chose not to change, they may have resented this continual presence of English speakers. On occasion this anti English sentiment impacted the effectiveness of both the JETs as well as the JTLs.

Recognizing that some tension may have existed between JTLs and JETs in pedagogically delivery, I am reminded of Axeworthy's (2003) ameliorative suggestion. He emphasizes that, in a time when we decry the great divides between cultures of the East and the West, an open educational exercise remains pertinent. He maintains that we need to see that a globally based system of educational programming is a basic public good. Axeworthy's praxis could be applied beyond pedagogy in order to ease world tensions between countries and cultures.

There were many variables at work in determining the success of JETs as teachers but the one factor that continually seemed to be mentioned by many of the participants was the importance of being able to speak some Japanese. This implies that some Japanese language skills remain an important prerequisite for the JET program. This comment seems to be contrary to that which is represented in the application forms for JETs. The application forms indicate it is not compulsory to be able to communicate in Japanese. I discovered that those who chose to stay longer than one year usually mastered some Japanese language skills during their JET experience.

In Japan, entrance exams tended to be the driving force in terms of what was taught and how it was taught. The process of social

stratification was very evident here. Due to these expectations, teachers tended to follow the curriculum fairly rigidly and English language instruction was no exception. This allowed the (JTLs) to teach in their native tongue while covering grammatical content, thereby allowing oral English communication to be minimized. In the process of internationalization, the demands placed on JTLs began to change. Oral communication became more important, however many of the JTLs continued with their previous practices. Respondents indicate that this inability to change had an impact on the overall effectiveness of the JET program.

There were many factors impacting pedagogical delivery and deployment. Successful JET experiences depended on factors such as: the skills, knowledge, creativity and attributes of JETs; their Japanese language speaking ability; nature of the students and the focus of the school; the willingness and skills of the JTLs; the leadership in the school; personal aspirations of JETs; and prefecture and district intentions.

CHAPTER 6

INTERNATIONALIZATION *(Kokusaika)*

SUMMARY AND DISCUSSION OF FINDINGS

Conceptual Framework

Conceptually, participants in this study were asked to focus on the implications of their experiences in Japan regarding the three themes of citizenship, pedagogy and internationalization.

The purpose of this chapter is to present findings related to the perceptions of JETs with regard to the theme of internationalization. Some of the questions are tied quite closely to internationalization while others cut broadly across the other two themes of citizenship and pedagogy. The open-ended questions allowed participants to delve into topical areas beyond the given questions thereby providing the opportunity to express their views fully. This allowed participants to go beyond the themes and it also allowed them to provide ideas for futuristic thinking. The following questions were used to elicit responses related to internationalization.

1. What was your motivation for being on the JET program?
2. How did the JET experience impact your life?
3. How did you deal with significant cultural differences?
4. What was most effective in promoting internationalization?
5. Do you have any other ideas with regard to the JET program or the role of the JET alumni association?

Overview

This chapter provides a summary of the findings and discussion related to the theme of internationalisation which is divided into ten topics. The first and second topics deal with East-West cultural differences and ideas for resolving these differences. The third and fourth topics deal with the promotion of intercultural understanding and a description of various activities designed to promote understanding. In topic five, participants provide views regarding insider epistemology. The lapse of time has an impact on feelings and this is reviewed in topic six. Topics seven, eight and nine include the ambassadorial role, community inclusion and things that linger. The last topic provides perceptions of culture shock and reverse culture shock. An itemized summary of findings is provided at the end followed by discussion.

East West Cultural Differences

Some of the candidates selected for the JET program had very little to do with things Japanese in their past and further, they had not interacted with people of Japanese ancestry. For them it was truly a new adventure with very little knowledge of East West differences. Not surprisingly, they had stereotypical views of Japanese people based on media information or "arms length" observations either in their communities or at tourist locations such as Banff.

One of the surprises for Peter had to do with his stereotype of the Japanese personality. Based on literature, interactions with Japanese Canadians, movies and studies he pictured them as being "straight laced" people who were somewhat sombre and people who were quiet. However, through his interactions he discovered quite the contrary. Peter found them

to laugh a lot, especially in social situations. Peter found them to get very emotional and teary eyed upon departures. He found them to show considerable humility by bowing many times and apologizing for small faux pas. He was also surprised with sexuality issues in Japan.

> I thought they were 'straight laced' people . . . things such as holding hands, embracing, kissing in public . . . I did not see very much of it in public. Yet, 'love hotels' and places of illicit sex were plentiful. Also, pornographic magazines and books were very expressive . . . they could be found everywhere [in stores and counters]. Even children's comics were very graphic in terms of sexuality and violence. Yet the incidence of crime and sexual assault remained one of the lowest in the world. (Peter)

These two issues were the most significant changes in Peter's views about cultural stereotyping.

Moving from stereotypical behaviours to physical characteristics, Susan embarrassingly admitted her views. She says ". . . [when I first went to Japan] I though all Orientals looked alike . . . but after being there and interacting [with them] this notion soon diminished."

Jane also thinks that Japanese people have a "roundabout" way of responding to questions, especially if the question involves a personal decision that should be answered by the collective .

> In the West we are used to getting a yes or no . . . to a question. In Japan, they seemed to respond in terms of 'maybe', or 'perhaps', or 'what if'. . . this was hard to get used to . . . you did not know where you stood or where they stood in terms of what they meant . . . things [questions] were just left hanging without a yes or no (Jane).

Tom relates another observation that was common to people in Japan when they were asked questions they could not answer or did not wish to answer.

> I found they would pause, tilt their head and take a deep breath as they inhaled air through their teeth. This seemed to excuse them from getting into a disagreement. This seemed to take the place of 'verbal battles'. It seemed the majority of people were courteous and just chose not to get engaged in arguments. It seemed to be their way of being cordial (Tom).

Dick maintains that discrimination is something that pervades all countries but he felt that discrimination in Japan was a little bit different. Based on his travels throughout the world, Dick thought that Japan was not as accepting of certain races. He had the feeling they were not very accepting of Blacks, Koreans, Chinese and Americans. But they seemed to favour Canadians and people from Great Britain.

JETs provided a multiplicity of diverse observations about East West cultural differences. What intrigued Tom was their custom of giving gifts.

> It was something that I liked and disliked . . . gifts were given for the 'dumbest' reasons. When you went away they would give you a gift . . . when you came back [from a trip] you brought them a gift . . . every time you made a house visit you took gifts. Buying gifts took a lot of time and money. It was complex for us Westerners (Tom).

Just as the Japanese learned about the lifestyles, customs and cultures of the West through individual voices of JETs, so too, the JETs underwent a similar process with their perceptions of the Japanese. Because many of the JETs had very little accurate information about East-West cultural differences it took considerable time and many interactions to understand these differences.

Resolving Cultural Differences

In part, JETs are selected for the program based on their potential to understand and resolve cultural differences. Specifically, the selection process includes three criteria related to coping skills when dealing with cultural differences: flexibility; a willingness to learn about other cultures; and the diplomacy to resolve differences discreetly without confrontation.

Even though participants were screened on the basis of possessing cross-cultural skills, there were some issues that were difficult to resolve. According to Susan, "vocal" females often encountered cross-cultural conflicts.

> . . . many of the younger female JETs had a tough time in Japan . . . they were used to speaking their minds often and without reserve . . . the Japanese were not used to this. Western education and culture encouraged students to think critically. Applied in social settings in Japan, this [behaviour] presented difficulties for some.

Even though Susan alluded to "vocal" females, this was also true of males as well.

Although the topic of racism was somewhat uncomfortable for both hosts and JETs, it seemed to be a conflict that remained significant for some JETs. In the process of trying to understand people from different cultures and trying to think of ways to resolve cross-cultural conflict, Dick reflected on a situation of familiarity He believes that monocultures lead to "pockets" of people with similar thought. These pockets of people sometime find it to difficult to understand and get along with people who are not part of their culture. Dick relates that an example of this was when the Dutch, in the Netherlands in the 1960's, brought in Spaniards and Turks to do menial

tasks they themselves did not want to do. These immigrants remained there and they invited their relatives to come to the new country and the numbers expanded but they remained as pockets within communities and hence became targets of racism.

Dick believes that Japan is an example of a monoculture. He refers to the 17th century when the Shogunate discouraged relations with other countries. They became a monoculture. Now they are using the JET program to help them internationalize. Dick believes there may be some disadvantages in having "pockets" of ethnic or religious communities isolating themselves from others. It may not be in the best interests of a diversified world.

Overall, the JETs discovered that cross-cultural resolution required flexibility, a willingness to learn about them and diplomacy. For smaller issues, the JETs adopted a gestalt expressed by Peter ". . . when difficult situations arose, I merely accepted it as a 'gaijin' [foreigner] experience and passed it off."

Promoting Intercultural Understanding

Since one of the main purposes of the JET program is to promote internationalization, or more specifically to promote a better understanding between Canadians and the Japanese, it would be beneficial to know how this experience helped to promote this. For Susan it was a matter of being familiar with the names and places of Japan.

> . . . the most significant benefit of the experience is the fact that I am now able to relate to things happening in Japan. When things [Japanese content] hit the news, they are much more meaningful . . . especially the recognition of places and people. Susan is now able to have [more] feeling for [Japanese] the news. The other comfort level

> comes in being able to pronounce names properly, and to know where the places are [in Japan]. (Susan)

Susan mentions that another aspect of internationalization could be analyzed in terms of the BSE crisis that impacted Alberta and Canada in the past few years. Because of Susan's experiences in Japan when they were having concerns with BSE a number of years ago, this issue was very meaningful when it took place in Alberta.

> . . . why not get the Japanese government involved quickly and continually in our [BSE] issue, not only because of integrity issues and transparency but also because of their expertise in having dealt with that many years earlier . . . world issues such as these could bring nations together, working together and arriving at solutions more conducive to the interests of the world population. (Susan)

Susan believes that this would have opened the borders sooner and this sort of cooperation would enhance world peace and global citizenship.

Initially there was some reluctance on the part of Japanese officials to accept candidates with children, however experience showed that the inclusion of children helped to increase understanding between cultures. The inclusion of JETs with young families promoted intercultural understanding and internationalization in many ways. Jack recalls:

> Out of class, the thing that promoted relationships best was our one-year-old child. The neighbours, staff and children . . . all wanted to play with our baby . . . they seemed to take more interest in us [my wife and I] on account of the baby. Maybe the baby was a symbol of wholesome family values and beliefs. (Jack)

Jack believed that the baby might have been used by the Japanese community as an excuse to get to know the parents, a vehicle for initiating and maintaining contact. It expedited the cross-cultural process.

Promoting Understanding Through Activities

There was considerable variance in the involvement of JETs with their hosts. Some chose to be at arms length while others were involved in cultural activities to the fullest. There were many factors that contributed to the involvement of JETs but it seemed that Japanese communication skills were very important. Peter noted that:

> I was fortunate because I could speak Japanese fairly well . . . I was able to develop a meaningful relationship with my supervisor . . . he invited me to participate in cultural activities . . it allowed humorous interpretations of differences . . . and [promoted] productivity. I felt it was through this level of interaction [with Japanese people] that I came to understand them and get along. (Peter)

It is easy to understand that the ability to speak Japanese was a significant factor in determining the extent of participation in varied community activities. Some JETs were unable to speak any Japanese whatsoever yet they were quite involved in community activities. Peter demonstrates the relevance of extra-curricular interests and skills.

> For me it was soccer . . . during both of my visits [to Japan] I played on soccer teams. [Because of] this interaction with the same group I was included in other cultural activities . . . I got invited to more things . . . relationships became stronger . . . my Japanese got better. It was a natural way to make a fast entry into their way of life. (Peter)

While in Japan, Mary joined a taiko (drum) group. She was happy to have accomplished some musical skills. In addition to the meaningful camaraderie and the opportunity to develop close relationships, she learned

more of their culture, especially their language. To her surprise, the English-Japanese arrangement was conveniently reciprocal. Through this involvement, they were more readily available to help her in her new environment. She was invited to attend and play at cultural festivals, stay in ryokans (Japanese style hotels), enjoy tasty obentos (lunches), drinking sake from bamboo ladles, and attending "bonenkais" (year end parties). Upon returning to San Francisco, she continued with her taiko (drumming) interests. She continued to support exchanges between the two cities. This was her way of enhancing relationships and promoting internationalization. She was happy to have participated in the exchange. They missed her involvement as well.

Mary found meaning in helping special needs students. This enabled her to encounter many extra cultural experiences in Japan.

> . . . I took it upon myself to go beyond the duties of the classroom to help a special needs student in Kyushu. The little special needs student was different, so was I . . . we took comfort in our differences . . . we accepted each other for what we were . . . neither of us fit into the main stream very well. He was patient in teaching me Japanese . . . I was patient with him in learning life skills. Two years later, he went on to high school and I to America. When we departed, he says in English 'I am really happy you came to Japan'. I echoed that [sentiment]. The parents of this special needs person went out of their way to help other foreigners. It seemed like the goodness of internationalization benefited others [thereafter].

When analyzing the motivations of JETs wishing to be on this program there were those who demonstrated a strong professional desire to make a difference in their ambassadorial and instructional role. Accordingly, they were creative and passionate about initiating activities that made a

difference. They showed strong leadership skills in starting programs and getting people involved. Peter was another such participant.
He viewed his experience as very successful because he was able to measure his success in terms of the things he accomplished. Some of these accomplishments included the organization of international events, setting up student activities, and teaching English to classes of interested adults. The other part of his role included the publication of English bulletins and the translation of letters from a sister city in Massachusetts. Even though his role did not include school visitations, he ventured out to the schools twice a week. These were requests from the schools and once they heard of his congeniality, these experiences seemed to increase. In terms of leadership and professionalism, two other JETs demonstrated a passion that made a significant difference in their ambassadorial and instructional role.

Other candidates were equally passionate about making a difference in their given mandate, however they went about it somewhat more cautiously. Jane, recognizing ahead of time that this adventure was a two-year commitment, allowed herself to learn as much as she could about the Japanese people, their programs and their culture. Then Jane proceeded to initiate her ideas and activities after being well versed in Japanese ways.

> I decided in advance that I wanted to be there for two years . . . I would need the first year to learn about the country, culture, language and people . . . [then] I could dedicate the second year to [a provision] of better service to the [JET] program. This way I was able to understand what they wanted and needed.

From these responses it is possible to surmise that there were many ways of promoting intercultural understanding and internationalization. Firstly, it seemed that the greater the Japanese communication skills, the

greater the chances of involvement. However, it also appeared evident that if JETs had extra-curricular skills, this was also an avenue of invitation to participate in community activities. Things such as sports, music, cooking and the fine arts were usually good avenues for participation. Invariably, those with little children had many meaningful opportunities to participate in community events based on children's activities. In addition, it seemed that little children sent an indirect message about the stability of the participant's life. Thus it seemed there were many activities that contributed toward the promotion of intercultural understanding and internationalism.

Solipsism: Insider Epistemology

Fay (1996) in his quest to understand the complexity of international/intercultural exchanges asked the question "Do you have to be one to know one?" or put another way, "Can you know the ways of the insider by being an outsider?" Here are some varied perceptions concerning these questions.

Because Jack had some Japanese language skills, both through his experiences as a missionary and through East Asian courses at university, he was able to communicate fairly well, and was thereby accepted into their mainstream culture somewhat more readily. This also allowed Jack to have more meaningful interactions. Although he was an outsider he considered himself to be an insider. Jack thought he was an insider because of his ability to communicate in Japanese, and because he was included in community activities, thanks to the interface enhanced through his wife and baby.

Peter had encountered a few JETs who were very frustrated and unhappy with their lot in life. Peter thought that personal problems may

have been one factor for their unhappiness as a JET, but a more important factor may have been the inability to speak Japanese and communicate their wishes and frustrations. Peter notes:

> . . . in this predicament they would get caught up in a negative cycle. They would become isolated . . . [Japanese natives] would avoid them . . . they would not be included in [various community] activities . . . all of that would lead to more frustration and unhappiness. [Under these circumstances] they sought other JETs experiencing similar difficulties and [they] would find comfort in mutual 'Japan bashing'. (Peter)

Many JETs were unable to speak any Japanese upon their arrival in Japan, however, with determination, managed to learn the language quickly. With enhanced communication skills Tom was able to learn more about their culture, provide better service, and develop meaningful relationships.

> I was not able to communicate in Japanese initially, but I learned very quickly. . . . [because] I was determined to learn . . . I attained an intermediate level of Japanese as standardized by CLAIR. I had the support and assistance of a close friend and her family. (Tom)

From these comments it would appear that personal goals might be one relevant factor in actualizing Fay's (1996) insider epistemology. As an example, Peter was totally committed to learning as much as possible about things Japanese. Peter's initial interest began with Shodo, that is a way of writing Chinese/Japanese characters using a traditional ink style brush. Peter then expanded his interests to Japanese Ethnography and that led Peter to a Bachelor of Arts degree in Ethnography. During this degree he was awarded a scholarship for one year and studied in Chiba, Japan for one year. This led to the JET program. Peter's situation was an example of insider epistemology.

If the participant was keen on learning and being a part of the "other" culture, their chances of being one of them was greater as demonstrated by Peter and Jack. However, if the participant was in Japan to travel and have a good time, personal commitment may have waned resulting in feelings of being on the "outsider"

Impact of Time Lapse

There was an impact of time lapse on the perceptions of JETs with regard to their Japanese experiences. Does it allow the heart to grow fonder or does it allow memories to fade and become irrelevant? Here is how Peter responded to these wonderments. Peter reports an amazing difference in perceptions based on the lapse of time.

> . . . on occasion I would go back and read personal journals . . . that were written four and half years ago. I feel very differently today than when I was writing the journal. I had some frustrations back then, but [in retrospect] I not have those views today . . . four and a half years seems to negate some of the difficult things I felt . . . now I embrace those same situations with fondness. For example whenever I have a spare moment I will pick out and read Japanese books even though I am fluent in French, Spanish and English. (Peter)

For this participant the good experiences lingered and the negative experiences faded. It seemed that if the total JET experience proved to be distasteful, and it happened to be for a few, then they tended not to continue with things Japanese upon returning to Canada. However, if like Peter, their careers and personal interests continued, they also continued to be very active in expanding those interests. As Peter says ". . . this fondness is attested to by virtue of a continuance in things Japanese." Hence, the lapse

of time often allowed participants to look back at their total experiences with fondness.

Ambassadorial Role

The JET program seeks to enhance internationalization in Japan by promoting understanding between Japan and other countries of the world. As such, candidates are viewed as ambassadors. Jane believed it was important for JETs to have their personal lives together if they wanted to be an ambassador and help others.

> I believe it is difficult to be a good ambassador if your personal life is not together. If your life is stable it allows you to learn more about others . . . and help others. With [effective learning] experiences and a curious attitude it is possible to learn about other cultures . . . even though your values are different . . . then you do not become upset or threatened by them or their beliefs. This [same understanding] would apply to helping and understanding people in underdeveloped countries . . . even [helping] poor people or street people in your own country. It is just a matter of basic consideration for others. You need personal stability if you are going to be effective. (Jane)

Susan was grateful that her former job enabled her to carry on with ambassadorial duties in the reporting media.

> Because of my background experiences with a broadcasting company for 10 years, I was able to capitalize on my presence in Japan and provide media coverage for the arrival of political dignitaries such as George Bush Senior and Bob Ray. I was also able to write an article about the Japanese Educational system and send it to the newspaper. (Susan)

Jack believed that he was able to develop good relations with students and staff, partly because he was able to speak Japanese. Lack of Japanese

communication skills meant that ambassadorial activities would have to be limited to basic topics such as geographic and cultural facts as opposed to the intricacies of complex subject matter and political issues. Jack continues to use and expand past experiences in Japan, primarily as a consultant with the consular office. Jack continues to use his position, communication skills and JET experiences to expand his career as an International lawyer.

> . . . of greatest significance is my ability to speak some Japanese . . . it makes me more approachable. . . I have clients whose first language is Japanese. There is a comfort level [for them] . . . I think native speakers like to deal with people who know something about their culture . . . and their views on issues. I think the JET experience has benefited both me and those to whom I provide service.(Jack)

The preceding comments suggest that the ambassadorial role can take many forms and involve multiple layers. They concur that the intent is to develop positive relations. Basically, at the most common and significant level, JETs are expected to be ambassadors with students, staff and the administration of their schools. Outside of the school, there is an expectation they will also influence the parents of their students. Beyond that, there is the expectation of being an ambassador in the community. As mentioned by Jack, it is important to be approachable, try to communicate with the populace and to capitalize on opportunities to build relationships.

Inclusion in the Community

Though JETs recognized it was important for them to be good ambassadors, there were numerous issues that complicated their progress. For example, JETs arrived in Japan in August when students and most staff were still on holidays. Jane remembers this as being quite traumatic.

> The first month of my stay [August] was very lonely. I had no television, telephone or computer. I did not know anybody . . . there was very little interaction . . . I was pretty much ignored and nothing was said about my job. The community was small and there was very little to do there. After a couple of good cries . . . people started to help me . . . then they started to include me in different activities. (Jane)

It was also difficult for JETs to establish relationships with community people when they arrived . August was the hottest time of year. High humidity coupled with the fatigue of jet lag and culture shock presented difficulties in accomplishing assigned ambassadorial obligations. Some JETs viewed this lull in the work schedule as an opportune time to prepare for their lessons, learn Japanese and get acculturated.

Dick's problem was similar to Jane's but he admits it was self-induced. He chose not to immerse himself deeply in any aspect of Japanese culture either in school or the community. As a result, he learned what it was like to be a minority in society, "I was the 'gaijin', (foreigner) and at times I felt like a second class citizen and sometimes even persecuted." As a result of his JET experiences he has more empathy for minority groups in Canada.

For JETs, ambassadorial effectiveness was in part dependent upon opportunities to be included in school and community activities. Some JETs waited for it to happen. Other JETs like Jack made it happen.

> In class, often the topic of wife and baby were introduced and this allowed our conversations to go in many different directions. Word got out into the community and they in turn invited my family to participate in many events. Our baby seemed to be the in-road to many meaningful relationships in the community. This was quite different for many single JETs who primarily engaged in activities with other English speaking JETs. They hung out together often and as a result

> may not have encountered family related experiences in Japan. As was often the case, single JETs hung out together for support and talked about their mutual unhappiness. (Jack).

Though much of the successes of ambassadorial duties were dependent upon individual skills and personalities of the JETs, there were other relevant factors appeared as well. Some school districts accepted this as an important priority and hired office personnel to assist with ambassadorial duties. Sometimes, JETs were impacted by dispositions created by the previous incumbent. For example, if the previous JET was well liked and respected by the community, it was often easier for the incoming JET to follow suit. However, if the previous JET had created ill will, the new incumbent had to work that much harder to overcome a variety of obstacles. Ambassadorial roles differed with each situation

Things that Linger

Most of the JETs experienced similar scenarios upon returning to Canada. They arrived home with a burning desire to share their diverse experiences with their friends and family only to find that after the first few stories, their acquaintances were not very eager to hear any more Japan stories. Many of the participants wished to continue with their JET stories. They discovered camaraderie in the JET Alumni Association. This allowed them to continue reliving with their lingering interests.

Jack went with his family and relived Japanese experiences and stories with his wife and children for many years. He maintains that because each of the family members had different roles, the meaningfulness of their experiences were exponential. Jack knew that things would be different for single JETs.

> If JET stories are not 'cool' to your friends and acquaintances, chances are you will bore them with JET experiences. If for example, all the people you associate with have nothing to do with things Japanese or if your work has little to do with it, chances are all your stories of Japan will atrophy. (Jack)

Jack believed that things Japanese continued as part of your life depending on the environment you were in. He thought that if you avail yourself with opportunities where others are also interested, such as in the midst of other JET alumni, chances are they will not only continue but will flourish and expand into activities and initiatives that are even more significant in the development of international understanding.

The above scenarios have significant implications for the JET program. If the program is designed to promote ambassadorial relations with other countries and if they are counting on the JET alumni to continue with these ambassadorial activities, there is need to put a structure and financial sponsorship in place to encourage the alumni to continue with their interests. As it is now, most of the alumni return from Japan and slip back into their busy career oriented goals with little motivation to get involved in ambassadorial activities. This may be largely due to the lack of a formalized strategy to support the interests of the returnees.

Culture Shock and Reverse Culture Shock

In the process of planning for desired outcomes, the JET program, had to deal with unintended outcomes such as culture shock and reverse culture shock. Some of the participants were quite overwhelmed by their immersion in a totally different culture. Others seemed to accept the transition smoothly. Tom's story is fairly common for JETs.

> Though I may not have experienced culture shock, I recognize a pattern of uncomfortable feelings . . . common to many JETs. At first you have an uncertain start . . . then things improve until about mid year . . . then you begin to go downhill until the end of the year. . . . at that time positive feelings begin to re-emerge. For me the same pattern held true for the second year . . . except that things took a real 'nose dive' right at the end . . . but that was because of a misunderstanding between the board and me. (Tom)

Peter, like Tom did not go through culture shock per se but admitted missing the open prairies.

> The only difficult aspect of my time in Japan was the claustrophobic feeling I had during the first few months there. It was claustrophobic in the sense that there was such a high density of people . . . in a small area with lots of high buildings . . . mountains everywhere you went. I was used to the prairies, the openness of my surroundings, individual houses with yards, many large playgrounds, clear skies, beautiful sunrises and long sunsets. In Japan I felt hemmed in. (Peter)

Mark felt at loose ends upon returning to Canada after the JET experience. He encountered reverse culture shock. Mark was very excited about having the Japanese experience and he wanted to tell his friends.

> There were so many interesting stories to tell . . . I wanted others to be just as excited as I was . . . very few people seemed to care . . . they couldn't relate to the differences . . . amazingly, not even my closest friends seemed to care. I had trouble with that. (Mark)

Mark thought this lack of interest might have been due to the fact that his friends may not have travelled to other countries, or maybe they were just too caught up in their personal lives such as work, studies, parties or dating. For Mark, the JET alumni proved to be a very welcoming group. They shared similar interests, activities, tastes, problems and stories. Mark

believed that the alumni provided a nice transition back into a "normal" Western life style.

Peter did not experience culture shock during his immersion in Japan, nor did he experience reverse culture shock upon returning. Perhaps part of the reason was that he was too busy intensely focussed on extracurricular things, career development and spending lots of time with people.

A minimal number of JETs experienced culture shock. Part of the reason for this successful transition may have been attributed to the selection process, the orientation programs and support systems in place for the JETs. In terms of the selection process, there was considerable screening that took place in reviewing the application forms as well as during the interview process. There was a strong focus on selecting candidates who demonstrated flexibility, and who were curious about things Japanese and had some international/intercultural experiences. In addition there were two or more orientations provided for recipients. The JET associations provided a network to support participants and school boards often appointed or assigned members of staff to facilitate a smooth transition. All of these factors helped to minimize the adverse effects of culture shock.

Ironically, quite a number of candidates experienced reverse culture shock. They came back to Canada with exciting stories to tell. Their Canadian friends and acquaintances did not seem too interested. Many of the JETs were treated like celebrities in Japan and upon their return they were treated "normally". Another significant factor had to do with careers. Most of them did not have jobs to come back to and remained at loose ends until plans were in place to continue their careers.

Summary

The following represents a summary of JET responses regarding the theme of internationalisation:

- Participants concurred they had stereotypical perceptions of Japanese people prior to their JET experience, however, after being immersed in their culture, they changed their initial perceptions;
- JETs reported East-West cultural differences that included gift giving, gift wrapping, honorific salutations, gender inequality, teacher roles and consideration for the collective;
- Participants believed Canadian and British JETs were held in high esteem;
- Participants related that diplomacy, flexibility and patience were important skills in resolving cross-cultural conflicts. JETs believed unpleasant experiences seemed less significant with the lapse of time;
- JET couples and young families were exposed to multiple layers of cross-cultural experiences because of their varied roles;
- Japanese communications skills, familiarity with names and places, and community involvement played key roles in enhancing internationalisation;
- JETs recognized it was important for them to have stability in their personal lives in order to be an effective ambassador;
- JETs believed three initiatives helped them be an "insider" (Fay, 1996): learning to speak Japanese, taking an interest in their culture, and being involved in community activities;
- Generally, JETs concurred there were cyclical moments of mild culture shock, with the greatest potential for shock happening upon arrival in their prefectures in August and/or at Christmas time;

- The Alumni Association was viewed as an important source of camaraderie and an arena for the exchange of stories.

Discussion

When participants in this study were asked to share their views regarding the implications of their experiences for internationalization, they invariably qualified their responses, saying it was "an evolutionary process." For example, one respondent initially thought, "all Orientals looked alike." She changed that view very quickly upon being immersed in their society. Another JET believed that the Japanese were "straight laced people who were somewhat sombre, reserved and always dressed in blue." Upon immersion this respondent found them to laugh a lot, especially in social situations, they were very emotional upon departures, they apologized excessively for little faux pas, and during evening relaxation dressed in anything but blue. These responses indicate how the JETs' understandings of Japanese people evolved during the internationalization process.

In terms of customs and practices between East and West, respondents discovered numerous differences. The JETs found some of these differences difficult to understand. For example, children's' comic books were not censored. They often depicted nudity, crime, violence and frequent reference to excrement. Another difference was in their exchanging gifts. The JETs were overwhelmed and perhaps confused with the intensity of their gift giving. And further, the presents were wrapped meticulously like origami. The JET reactions to this excessive wrapping custom ranged from delightful to annoying. Some respondents felt this was excessive consumerism on a national scale, and it was not environmentally friendly. Others appreciated the beauty in their meticulous presentation.

Another difference was in the formality of their greetings. The custom of bowing presented complexities for many. They were not sure how to bow, how deep to bow, or how many times to bow when greeting people. This was confusing because it was based on levels of respect. Respectful considerations included age, status, and educational level of the other person.

There were many other cultural differences which included: the custom of changing street shoes for slippers when entering the school or the washrooms; students bowing when entering and leaving the classroom; teachers obliged to make home visitations to their students once a year; eating lunch with your home students daily; teachers and students cleaning the school; compulsory extra-curricular involvement; having police use teachers as first contacts instead of parents; shopping for food daily due to small rooms and refrigerators; translating labels on food items; and the invasion of personal space, and privacy. These were but a few of the differences in customs and practices that impacted the internationalization process.

There were varying degrees of success in their internationalization roles. Some JETs chose not to get involved in extra-curricular activities and chose not to learn any Japanese. They spent much of their time on their own or with other English speaking JETs. Further, some of the JETs continued with their 'forthright' assertiveness in dealing with cross-cultural differences, resulting in discomfort for both hosts and participants. Internationalization may have taken a down turn under these circumstances.

Whether the returnees were successful or not, the JETs frequently mentioned that the organization that was most helpful in building the bridges of internationalism and ambassadorial relations was the JET Alumni

Association. Upon returning to Canada, this organization helped participants with reverse culture shock. The transition from being a "celebrity" in Japan to a "nobody" in Canada took some adjustment. In addition, many of the JETs wanted to continue with their internationalization role and the JET Alumni Association provided that venue.

For most returnees the implications of internationalization focussed on a greater awareness and appreciation for things Japanese. They took greater interest in news emanating from Japan and Japan's role in world affairs: things like Japan's embargo of North American beef after the BSE crisis; the thousands of people devastated by the Kobe earthquake; the Korean claims for their 'comfort women' during the Eastern invasions; the absence of Japanese military presence in world crises; Premier Ralph Klein's reference to the Japanese educational system during the Edmonton teachers' strike; and the origin and meaning of the catastrophic word 'Tsunami'. Many of them also admitted that the JET experience helped them to develop patience, flexibility and diplomacy in their personas. They learned many traditional skills and interests that were unavailable to them such as Kendo (martial arts), Ikebana (flower arranging), Noh (classical theatre), Shamisen (traditional instrument) and Sumo (traditional wrestling). For many of them, the intent underlying the custom of gift giving became a part of their spirituality. In the end, this internationalization process allowed the JETs to evolve in their understanding of Japanese culture, lifestyles and customs.

CHAPTER 7

CONCLUSIONS and IMPLICATIONS

Overview

The purpose of this chapter is to conclude the study by providing a response to the research question, "How did the JET experience impact your world views?" Within the context of the main research question, a response is provided regarding the sub-question that identifies different ways the JET experiences impact Japan-Canada relations. This is followed by a response identifying the relevance of the JET experience for citizenship, pedagogy and internationalization. As might be expected some of the implications discussed are tied closely to one area of inquiry while others cut across all three themes of citizenship, pedagogy and internationalization. Another topic provides an overview of what I learned that was not in the literature as well as interpretations of findings related to literary research. The chapter concludes with a description of the theoretical framework that explains the relationships among the constructs explored in this study.

How did the JET experience impact your worldviews?

When asked how the JET experience impacted their worldviews, participants generally concurred that the program helped them to understand the significance of diversity. It helped them to look beyond their "Canadian" values, beliefs and practices and it encouraged them to understand the basis for cross-cultural differences. Respondents believed there was a gradual release of personal beliefs and an expanded understanding of Japanese views. They discovered there were many ways of

doing things, and that time and subsequent experiences impacted their views.

More specifically, participants consistently alluded to the complexity of individualistic thinking in a collectivist society. They recognized that in the West, individualistic thinking was nurtured and valued. In the East there was greater emphasis on collectivism and consideration for members of the group, community and nation.

Regarding environmental concerns, many expressed the view that Japanese citizens demonstrated a greater reverence for nature. Some wondered if it might be because of the Shinto religion that is tied to the Gods of nature. In antithesis, some participants pointed out the disregard for the environment because of their practice of shipping garbage to neighbouring countries.

Many of the JETs initially had stereotyped views of Japanese people. A positive consequence after being immersed in Japanese society, was that this notion soon diminished. This positive learning experience was thereafter transferred to other people and other cultures.

For most returnees, there was a greater awareness of things Japanese. Upon returning to Canada, JETs took greater interest in news events occurring in Japan or events impacting Japan and the rest of the world. The news was more meaningful. This international experience encouraged them to reflect beyond themselves, their community and their country.

Within the context of differences, respondents generally believed that Canadian JETs who were exposed to, or were a part of different ethnic backgrounds usually found cross-cultural transitions easier. Most JETs thought that previous intercultural experiences were important in understanding other views.

When JETs in this study were asked about their worldviews, many of them clarified that it was an evolutionary process. Initially, their views and perceptions were simplistic, perhaps even naive. After their JET experience they learned to listen more and say less. They learned to be less aggressive and more patient. There was transference of ability to understand others. Each of them arrived at their own truth through a balance of interaction and reflective dialogue. Time and interaction allowed their understanding to evolve. As might be expected some of their views were tied quite closely to one theme while others cut across all three themes of citizenship, pedagogy and internationalism.

Impact on Japan Canada Relations

The JET program was established to enhance internationalization by promoting understanding between Japan and other countries of the world. The term internationalization has meant many things to many people. The conceptual framework for Sugawa (1998), Director of the Ministry of Education in Japan, emphasizes that the program has a responsibility to foster a global perspective both for the hosts and participants. More specifically, de Wit (1993) maintains that the process of internationalization requires that people from different countries develop an understanding of each other's cultures, lifestyles and customs and in the end learn to coexist with each other. McConnell (2000) maintains that in order to understand the real impact of internationalization, it is necessary to move from the lenses of bureaucracies and listen to the actual voices of the people.

Upon returning to Canada, JETs have contributed significantly to the promotion of understanding between Japan and Canada. The following itemized list is as diverse as the interests of the participants:

- In the field of education, JETs with B.Ed. degrees have incorporated Japanese pedagogical ideas into their curriculum, methods and school organization;
- Some JETs have returned to Canada to become teachers of Japanese language;
- JETs have become facilitative in the twinning of organizations, schools, and communities;
- Alumni have volunteered to make presentations at school;
- Participants have organized exchanges and field trips;
- Some of the JETs have used their experiences as spring boards in the expansion of their careers involving clients of native Japanese heritage;
- The Japanese restaurant industry has flourished from the support and liaison with the Alumni Association;
- JETs have hosted cultural events such as festivals and in-services;
- With their competence in Japanese language, a number of JETs have adopted careers in the tourist industry and translating;
- Numerous JETs have used their intercultural skills in careers involving international programming at post secondary institutions;
- JETs with Political Science Degrees took up positions with provincial and federal governments in the Departments of Trade and Commerce; and
- Of greatest relevance is the maintenance of "grass roots" activities promoting things Japanese.

Discussion and Implications

Most often JETs participated as single individuals in the program. A few JETs went to Japan with young children. They mentioned that their relationship experiences were exponentially enriched on account of the varied roles of family members. In the early years of the program selection committees were somewhat reticent of sending young families because of the multiplicity of things that had to be accommodated. However reticence turned to richness. These candidates came back with an exponential wealth of experiences based on the diversity of family activities. Often, little children paved cultural inroads to many community activities. Mothers and fathers became the benefactors of invitations to many cultural events. Family living seemed to encourage multiple layered involvements in experiences normally not available to single JETs. Through these many layers of involvement, internationalization took on an exponentially rich meaning. This was further enhanced upon their return to Canada wherein they continued to build on shared memories. Indirectly, it turned out that all family members were ambassadors in their own right.

As with any cross cultural endeavour, relations were not always pleasant and positive. Some of the JETs had considerable difficulty overcoming cultural differences. Japanese language acquisition was not the only problem. It seemed that some of the JETs were in Japan just "to get away from their problems." Respondents indicated that those who were encountering difficulties with their personal lives in Canada encountered the same in the Japan. Things did not change for them.

Another factor that presented difficulty for incoming JETs was the reputation of the previous participant. This predisposed them to certain benchmarks of productivity and citizenship. Despite these difficulties, they

were able to complete the JET program and upon their return indicated that the lapse of time allowed unpleasant memories to fade. Further, the lapse of time allowed the heart to grow fonder of their international experience.

Relations were not always the sole responsibility of JETs. Often it was the nature of the people they were working with at their schools. As an example, some of the JETs perceived that many of the JTL's (Japanese Teachers of English) were either unable to, or refused to change with the introduction of JETs in their schools. For those who chose to change, it seemed they embraced the presence of JETs in their schools. For those JTLs who chose not to change, they may have resented this continual presence of English speakers. On occasion this anti English language sentiment impacted the effectiveness of both the JETs as well as the JTLs.

Schukar (1993) provides a proposition to overcome some of these problems of change. In understanding cultural differences, Schukar maintains that we must emphasize the knowledge and skills that are essential for understanding multiple perspectives, making decisions and resolving conflicts. Only by allowing learners to have all the information is it possible for them to arrive at an amicable understanding. Pedagogically, this means that both the JETs and the JTLs will require the skills to handle controversial cultural and international issues.

JETs were sometimes caught between political forces. Power groups conflicted in terms of what, who and how things would be implemented. This resulted in the situation described above. The net result was that JETs placed in these circumstances were faced with extenuating circumstances, sometimes resulting in unpleasant relations.

Whether the JETs were successful or not, the organization that was most helpful in building the bridges of internationalism and ambassadorial

relations was the JET Alumni Association. The organization that helped participants with reverse culture shock. The Alumni provided ears for returnees who wanted to share JET stories after family and friends became tired of "cool" Japanese experiences. The Alumni Association had a structure that encouraged the continuation of ambassadorial activities. Towards this end the Alumni Associations provided an important role in the continuation of constructive relations.

Relevance of the JET experience for citizenship

Participants identified the following experiences as relevant factors impacting citizenship in Japan:

- Consensus and consideration for the group were important factors in Japanese decision-making;
- JETs exposed to multiple cultural perspectives during their upbringing demonstrated greater flexibility with cross-cultural differences in Japan;
- There was a paradox in responses regarding environmental harmony. On the one hand, JETs were impressed with the cleanliness of their transportation corridors and their trains. On the other hand they were concerned about the environmental waste and the growing numbers of homeless people;
- The dual religions of Shintoism and Buddhism combined to influence a citizenry that embraced a traditional way of life while participating in some aspects of postmodernism;
- Generally, the JETs regarded Japan as a safe country with honest people;

- Equality and gender differences posed a concern for JETs. An example of this inequality was the assignment of tea and clean-up duties for young female staff;
- JETs were intrigued and confused with the customs of respectfulness. This included varied levels of honorific dialogue, depth of bowing, and gift giving;
- JETs concurred that their experience in Japan helped them to be less aggressive and more patient;
- JETs recognized that social interaction was important in fulfilling the ambassadorial role; and
- There was a consensus among JETs that part of their purpose was to enhance diversity in a mono cultural country.

Discussion and Implications

When comparing Eastern and Western cultures, participants concurred that there were significant differences in the meaning of citizenship. Within that context, specific values such as honesty, respect, work ethic, and environmental care were similar to both cultures. However, as delineated in the above summary, the customs, guidelines and practices underlying the achievement of those societal values are somewhat different. Analysis and reflection of JET responses provided patterns of thought depicting many of those differences. I would like to respond to some of those differences.

If internationalization is one of the primary goals of the JET program and if aggressive individualistic participants tend to create ill will, then this may have an implication for the citizenship criteria used in the selection of participants. This is not to say that either country is jaded because of their emphasis on individualism or collectivism, but rather it may be like the

truths of Tao where there is a balance arrived at through interaction, understanding and dialogue. More specifically this may require that JETs hone their critical inquiry and assertiveness with what Isaacs (1999) refers to as reflective and constructive dialogue. A further implication then would be for the panel members responsible for the selection of JETs, to require the necessary skills to recognize this aspect of citizenship in potential candidates.

Participants often mentioned the high degree of honesty in Japan. Perhaps the most notable experiences were in schools. In Canadian schools, there is an emphasis on security and things being "locked" behind closed doors. There is a concern about theft and vandalism. In Japan, classroom doors did not have locks. Thousands of pairs of slippers, shoes and umbrellas were left at the entryways of schools, open to the public, day and night and even on weekends. They were not vandalized or stolen. Many JETs mentioned that lost items were returned, even wallets with money. However, there was one corollary to those phenomena. JETs were cautioned to lock their bikes because they were frequently stolen. There were some idiosyncrasies reported with regard to honesty.

Relevance of the JET Experience for Pedagogy

Participants identified the following experiences as relevant factors impacting pedagogy in Japan:

- Deployments varied depending on the demography and needs of the districts hiring JETs. Within this variance there was a pattern of concentrated assignments involving frequent visitations in a few

schools or assignments involving sporadic visitations in many schools;

- Staff rooms in Japanese schools were designed to accommodate desks and teaching materials for all teachers including JETs. It was their central meeting place. The functional purpose of staff rooms in Japan encouraged collective collegial dialogue on a daily basis;
- Participants provided a variance of responses regarding their effectiveness as ambassadors and as teachers of English. The variance was largely situational. Factors included the frequency of visitations to classes, the pedagogical skills of the JETs, professionalism of JTLs, political influences, nature of the learners, and aspects of deployment;
- JETs generally concurred that entrance exams tended to reinforce a teaching style that supported the memorization of information;
- Participants varied in their responses regarding school discipline. No clear patterns of behaviour or deportment were discovered;
- JETs generally concurred that it was beneficial to learn to communicate in Japanese. They listed many benefits: it allowed them to learn more about the Japanese culture; it allowed them dialogue and plan lessons with the JTLs; it enabled them to build meaningful relationships with native speakers; and it enhanced the potential for ambassadorial activities;
- All participants recognized the importance of staff relations as an important component in their experience. Some JETs reported very positive relationships while others had considerable difficulty. The outcomes of relationships seemed to depend on the personalities of the JETs and the variance in their situations.

The aspect of teacher certification was not an overt issue in the JET program though many JETs wondered about the quality of their teaching skills. The JET program did not have a formalized system in place to provide participants with feedback regarding their effectiveness as teachers.

Discussion/Implications/Applications

The JETs explained numerous pedagogical and contentious issues as summarized above. The issues were real for the JETs, coming from their Canadian perspective. The other reality is that the majority of JETs were not certified teachers and as a result did not have any formal teaching experience. Their university training was in areas other than education. Only about half of the candidates were certified teachers. Sometimes the issues were personal as opposed to pedagogical. The reader is reminded to keep that in mind when interpreting their responses.

Alberta Education emphasizes the importance of intellectual curiosity and with it goes the skill of critical thinking. In the West, pedagogy encourage learners to ask thoughtful questions and have the confidence to challenge beliefs. However, when JETs demonstrated this disposition with their Japanese colleagues, it proved unacceptable to them. In a few instances, JETs continued in their assertive ways. Sometimes they forced the hands of the Japanese and won. Sometimes it resulted in conflictual relations that caused some districts and schools to discontinue involvement with the JET program.

The crux of this argument and the resulting paradox also has implications for Alberta Education. The Social Studies curriculum (Alberta Learning 2002) emphasizes individuality. It fosters approaches to learning that are student-centred and connected to each student's life experiences.

The curriculum emphasizes critical thinking skills and self-reflection. In addition to the focus on individuality, the new Alberta curriculum is now tempered with concepts of collectivity and consideration for others, thus leaning to the Japanese educational perspective. Social Studies (Alberta Learning 2002) is meant to help students become active and responsible citizens within their communities locally, nationally and globally in a complex and ever changing world. It also fosters approaches to learning that: emphasizes the importance of cultural diversity and students' varied backgrounds and traditions and encourages students to explore diverse perspectives on important social issues. This new Social Studies focus combined with Isaacs' (1999) paradigm of reflective and constructive dialogue has promising potential for citizenship development. Students nurtured in this curriculum could then combine aspects of individuality and collectivity to arrive at a Taoist balance that would be conducive to internationalization.

Based on JET responses, it is possible to discern that the deployment of JETs in every situation was different but their mission was the same. It appears this variance in pedagogical delivery and outcomes occurred due to a multiplicity of factors such as: the skills, knowledge, creativity and attributes of the JET; the JETs' Japanese language speaking ability; nature of the students and the focus of the school; the willingness and skills of the JTL; the leadership in the school; and prefectural and district intentions. Regarding differences in situations with similar missions, Cleary (1988) provides a philosophy for praxis. Cleary banks on the teachings of Lao Tsu who addresses this international pedagogy. Educators are bestowed with a very special opportunity to influence the hearts and minds of learners, but it

is not our place to impose our beliefs and values but to instil in learners a curiosity to understand questions about concepts of truth.

Relevance of the JET Experience for Internationalization

Participants identified the following experiences as relevant factors impacting internationalization:

- Participants concurred that they had stereotypical perceptions of Japanese people prior to their JET experience, however, after being immersed in their culture, they changed their initial perceptions;
- JETs reported East-West cultural differences that included gift giving, gift wrapping, honorific salutations, gender inequality, teacher roles and consideration for the collective;
- Participants believed Canadian and British JETs were held in high esteem;
- Participants related that diplomacy; flexibility and patience were important skills in resolving cross-cultural conflicts. JETs believed unpleasant experiences seemed less significant with the lapse of time;
- JET couples and young families were exposed to multiple layers of cross-cultural experiences because of their varied roles;
- Japanese communications skills, familiarity with names and places, and community involvement played key roles in enhancing internationalization;
- JETs recognized it was important for them to have stability in their personal lives in order to be effective ambassadors;
- JETs believed three initiatives helped them be an "insider" (Fay, 1996): learning to speak Japanese, taking an interest in their culture, and being involved in community activities;

- Generally, JETs concurred there were cyclical moments of mild culture shock, with the greatest potential for shock happening upon arrival in their prefectures in August and/or at Christmas time; and
- The Alumni Association was viewed as an important source of camaraderie and an arena for the exchange of stories.

Discussion and Implications

Bringing these international and pedagogical issues closer to home, Snart (2005), Dean of Education, is committed to building an international awareness within the Faculty of Education at the University of Alberta. She maintains that educators need to find ways to help pre-service teachers learn more about the world, that they need to be prepared to understand the power of culture and the way we conceptualize our world in terms of wholeness. Axeworthy (2003) reinforces this need. He emphasizes that, in a time when we decry the great divides between cultures of the East and the West, an open educational exercise remains pertinent. Towards this end, we need to see that a globally based system of educational programming is a basic public good. That will remain a praxis challenge for international pedagogy.

McConnell (2000) prefers to view internationalization not from lenses but from voices. He says, it is much like historians describing democracy; it is multi vocal, with different associations and meanings for the hosts than it is for foreign participants. He maintains that too often researchers focus on the analysis of discourse among intellectuals, politicians, media specialists and the social elite. He would favour internationalization to be examined in terms of the implementation of an interdependent policy, based on the voices of people who are affected. This paradigm is supported by Francis (1993) who maintains that internationalization is meant to prepare the community

for successful participation in an increasingly interdependent world. The responses provided in this study were meant to provide JETs with a participatory voice in the process of internationalization.

What I learned that Was not in the Literature

In the process of listening to voices I came to understand the essence of specific phenomena that in previous readings were merely words within constructs. Three such examples included social stratification, gender equality, and culturally based values.

Participants reported that in Japan, entrance exams played a significant part in the stratification of society. Exams determined what was taught and how it was taught. Entrance exams at all levels of Japanese schooling were designed to screen students thereby determine which school they could attend. This form of social stratification was very evident in Japan. Entrance exams determined destiny in terms of status and career path. JETs believed these expectations forced the hands of teachers to follow the curriculum fairly rigidly and English language instruction was no exception. This legitimized the Japanese Teachers of English (JTLs) to teach in their native tongue while covering grammatical English content, thereby allowing oral English communication to be marginalized. In the process of internationalization, the demands placed on JTLs began to change. Even though educators recognized the importance of oral communication, many of the JTLs continued with their previous practices. Respondents indicated that entrance exams and the desire to attend a high status school impacted both the content and teaching methodologies of the JET program.

Even though Japan is considered to be a democracy, equality was a concern for some JETs. One example was the traditional custom of having

young female employees making and serving tea on a regular basis. On a few occasions, the female JETs refused to accommodate this tradition. At many of the schools they understood these cultural differences and relented to Western ways. Thanks to the Charter of Rights and Freedoms and the Constitution of 1982, equality and gender issues such as these are not a concern in Canada.

Another issue concerned equality in terms of ethnic backgrounds. One view was that "non-white" JETs had greater difficulty being accepted by the Japanese. Participants of Korean, Chinese, Philippine and African ancestry were included in this category. Though difficult, at first most of the participants were able to demonstrate their value, eventually resulting in equal treatment.

In teacher preparations programs throughout Canada, considerable attention is given to curriculum, teaching and learning styles, assessment, decentralized decision-making, policies, philosophical foundations and so forth. However, pedagogical programs place very little consideration on the impact of school design in the actualization of intended results. Thus, when JETs provided detailed accounts of their views regarding the purposes of staff rooms in the schools of Japan, I was forced to think outside of Western pedagogy.

In Canadian schools, staff rooms are most often referred to as places where teachers can have a quiet moment away from their classroom and their students. Respondents indicated that the intent of the staff room in Japan was somewhat different; it took on a pedagogical focus. Traditionally, all students remained at school all day and ate their lunches in their respective rooms with their teachers. Typically, the Japanese staff room was where all the teachers in the school had their work desks and all their

curriculum materials. It was their "home base" from which to conduct their daily activities. The teachers' desks were most often arranged according to subjects or grade groupings thereby promoting communication and collegiality. Further, students were often seen going in and out of the staff room at random to visit with the staff. The intent of the staff room in Japan was to promote pedagogical communication and collegiality.

Just as Christianity has had a significant influence on Western education and culture, so too, has Buddhism and Shintoism had an impact on education and culture in Japan. This difference is sometimes difficult to glean from Western literature. However, when JETs provided accounts of their views based on their situations and their backgrounds, Eastern religious influence took on a meaning not found in literature.

Peter correctly believed there were two factors that came together to help him understand the basis for the Japanese emphasis on collectivity. He believed it was their national religions of Shintoism and Buddhism that promoted consideration for the environment as well as collective thought. He believed that the main religions of Japan, both Shintoism and Buddhism allowed them to embrace both the traditional way of life as well as aspects of postmodernism. Shintoism with its spirituality emphasized a communing with nature while Buddhism embraced a philosophy of life that emphasized consideration for others. Both factors helped Peter to understand the Japanese emphasis on collectivity.

Although I have only provided three examples of learning that is phenomenologically different than that found in books, listening to JET experiences provided a meaningful context to academic theories and formal learnings. In the process of listening to voices, I came to understand the

essence of specific phenomena that in previous encounters were merely words within constructs.

Making Connections to Research

Hammer, Gudykunst, & Wiseman (1978), in their theory of intercultural effectiveness, performed a factor analysis on 24 cited abilities to determine a person's ability to adapt and adjust to another culture. Their research revealed the emergence of three intercultural effectiveness domains: (a) ability to manage psychological and intercultural stress, (b) ability to communicate effectively, and (c) ability to establish interpersonal relationships. I would like to make connections between the findings in my study with each of the three domains provided by Hammer, Gudykunst, and Wiseman.

Ability to Manage Psychological and Intercultural Stress

In the process of resolving cultural differences, it seemed that JETs were initially quite forthright in expressing their views and feelings. Many JETs spoke their minds often and sometimes vehemently. This was met with hesitancy on the part of the Japanese. These notions of individualism often collided with the people of Japan who were used to low-key approaches. With time and a willingness to learn more about their culture, the JETs began to demonstrate greater patience and flexibility. Subsequent differences were dealt with diplomatically. Ironically, another coping mechanism that allowed JETs to deal with difficult psychological or

intercultural situations was to shrug it off as a 'gaijin' (foreigner) experience. That was sometimes forgivable.

Gender equality was something female JETs enjoyed in Canada. They observed this was not the case in Japan. The thing that bothered female JETs was the role of serving tea in Japan. On a few occasions, female JETs refused to accommodate this tradition in their schools because this patronizing duty was contrary to their modus operandi. They were quite forthright in their views and opinions. It resulted in stressful situations for both JETs and hosts.

To understand part of the reason for this stress encountered by female JETs, it might be well to reflect upon the Charter and the Goals of Education. JETs were raised in an era of progressive education emphasizing the importance of the individual. The Canadian Charter of Rights and Freedoms (1982) guaranteed individuals the fundamental rights of equality. In addition, the Goals of Alberta Education (2004) stressed the importance of individual learners by encouraging them to be curious, critical thinkers. In antithesis to the West, Japanese culture emphasized the importance of the group, consideration for the community and the overall good of society, sometimes resulting in a clash of values, beliefs and practices.

These differences in the focus on the individual brings to mind President John F. Kennedy's inaugural address where he stated "It is not what the country can do for you but what you can do for your country." Buber's (1949) I/Thou relational theory also alludes to an explanation of this difference. This paradox in emphasis between individualism and collectivism proved to be an area of continual psychological and intercultural stress for many JETs.

The aspect of gift exchanges caused intercultural stress for some JETs. Gift giving was a fairly significant part of Japanese culture. The idea underlying this practice was that whenever you obliged someone it was customary to acknowledge his or her services with a gift. It was an expression of thankfulness and gratitude. The confusing part was knowing when to give a gift and knowing how much to spend on the gift. Not only was this expensive, it was very time consuming. Presents were wrapped meticulously with high quality paper. JETs reported that each wrapping represented the precision and beauty of "origami". For some JETs this practice was annoying, confusing and expensive. And to a few, it was against their values and beliefs because it promoted excessive consumerism and was not environmentally friendly. For other JETs it seemed like Christmas all year. Despite the cross cultural differences, most of the JETs took part in this custom and upon returning to Canada, many of the JETs continued with this gift giving practice.

Within the context of intercultural differences, respondents generally believed that JETs who were exposed to, or were a part of different ethnic backgrounds were usually able to understand and adapt to differences in Japanese culture. In this study respondents included JETs from countries such as the Ukraine, Poland, Netherlands, India, France, Israel, Philippine, and China. Related to countries of origin, JETs who spoke a language other than English also found the cross-cultural transition easier. Most JETs believed that previous intercultural experiences were important in understanding Japanese customs and culture.

Previous intercultural experiences also included participants who had formally studied Japanese culture. Included in this category were students who had degrees in East Asian studies. As expected, with their multiple

courses in East Asian History, Economics, Anthropology, Politics and Language, these candidates not only were able to manage psychological and intercultural stress, but went on to expand their horizons and careers in these areas.

Information from respondents seemed to suggest that JETs encompassing a view of multiple perspectives were better able to manage psychological and intercultural stress. This supports Axeworthy's (2004) view that we can have several layers of attachment and identity that traverses from the local to the global and thus builds a democracy that is not tied down to individuals or individual cultures but to a collectivity. This view is also supported by Ashok Gangadean (2000), chairman of philosophy at Haverford. He examined the teachings of Moses, Confucius, Tao, Jesus, Judah, Aristotle and Socrates and derived the supposition that everything and everybody is dynamically related and therefore the ultimate purpose of education and life ought to be a process of striving to be one with others and the environment.

Ability to Communicate Effectively

JETs believed that Japanese language ability was a relevant factor in their ability to adapt and adjust to the Japanese culture. Those who had taken a few Japanese courses prior to the JET program were more likely to succeed with their internationalization role than those who did not take any courses. As pointed out in the literature review, theorists have maintained that language acquisition is an important component in developing cultural awareness, one reinforces the other. Sinh Vinh (1991) maintains that language ability is more than communication; it is also the transmission of a culture. In examining the effects of Chinese characters as a medium for the

transmission of modernity, Vinh relates it is through this participation in classical East Asian language that people gain a fuller and richer appreciation of cultural historical legacy. Responses provided by JETs about the relevance of Japanese language acquisition supports Sinh Vinh's theory of cultural transmission.

Although many variables were at work in determining the acculturation success of JETs, the one factor that continually seemed to be mentioned by participants was the importance of being able to speak some Japanese. It seemed that the more Japanese one could speak, chances of involvement tended to be greater. With meaningful involvement came greater personal satisfaction both for participants and hosts. An example of this reinforcement can be found in practicing flower arrangements. Not only did participants learn Japanese terms but they also learned the customs and spiritual rituals that transcended the ceremony. Hence it was the process of participation in an activity that proved to be the facilitative medium for improved Japanese communication skills. JETs who were able to speak some Japanese found it provided a quick and meaningful entry and adjustment into their culture.

In response to Fay's (1996) theory of insider epistemology, "do you have to be one to know one?" many of the JETs demonstrated that it was not necessary to be one of them but it was helpful to be accepted by them. Those who were accepted demonstrated a strong curiosity to learn the Japanese language, they involved themselves in cultural activities and they attempted to ameliorate East-West differences by trying to understand Japanese customs. William Isaac (1999) in his theory of dialogue maintains that success in these matters is dependent upon the ability to "build capacity for new behaviour." Successful JETs built their capacity for new behaviour

and harmonious coexistence through curiosity, involvement and learning to communicate in Japanese. This helped them to adapt and adjust to Japanese culture.

Even though some JETs had not taken any Japanese language courses prior to their departure, they still enjoyed a level of interactive success. The qualifying factor in these cases seemed to be their passionate wish to learn as much as possible about the culture and language during their stay in Japan. Often, JETs who spoke multiple languages seemed to acquire Japanese-speaking skills quickly. With this strong interest to learn, the native speakers seemed to go out of their way to include those JETs into their circle of activities, thereby enhancing opportunities for internationalization.

Ability to Establish Interpersonal Relationships

When asked what was effective in promoting ambassadorial relations, the majority of JETs emphasized the importance of getting involved in diverse school and community activities. These included sports such as Judo, Kendo, Karate, Sumo or sports in general. Other cultural activities included Ikebana, cooking, Japanese language lessons, traditional dance, and traditional music. It seemed that those who participated in sports or cultural activities on a regular basis with the same group of people over an extended period of time, were able to establish meaningful interpersonal relationships and were accepted into the community somewhat more readily.

There seemed to be one anomaly in cross-cultural interactions that was difficult to understand. Some JETs were viewed as being on the "periphery" of mainstream Canadian culture. This might have meant they were not "hip" or "cool" in Canada. Some might describe them as being "introverted". Perhaps they were deeply religious or highly academic or

unusually nice, maybe just shy. These JETs did well in adjusting to Japanese culture. They were viewed by the Japanese as "model" citizens and they thrived on this positive attention. As a matter of fact, many JETs mentioned they were often treated as celebrities in Japan. However, upon their return to Canada, they were once again treated as "peripheral" people and had difficulty being included back into mainstream Canadian culture, resulting in reverse culture shock.

Sometimes JETs continued in their hedonistic ways. This caused a strain on interpersonal relationships. Sometimes it resulted in conflictual relations that caused some districts and schools to discontinue involvement with the JET program.

In summary, the findings in this study support the realm of psychometric and conceptual criteria presented by Hammer, Gudykunst, & Wiseman (1978), in their theory of intercultural effectiveness that dealt with (a) ability to manage psychological and intercultural stress, (b) ability to communicate effectively, and (c) ability to establish interpersonal relationships. The JETs clarified that the cross-cultural adjustment was an evolutionary process. Many of them mentioned that initially, their views and perceptions were simplistic perhaps even naive. Time and interaction allowed their understanding to evolve. This is supported by Szapocznik, Scopoetta, Kurtines, & Aranalde, (1978) who discovered that beliefs, values and attitudes are directly related to the duration of acculturation experiences.

Regardless of the situation and the country, there seems to be acceptance of the notion that once immersed in a culture or environment it does help to improve an understanding of people. It is this transference that the Japanese government is banking on to attain desired outcomes for their future citizens. Though considerable discussion and analysis have been

provided in the previous chapters, the focus here has been on conclusions, implications and applications for practice. As might be expected some of the implications discussed are tied quite closely to one area of inquiry while others cut across the three themes of citizenship, pedagogy and internationalism.

CHAPTER EIGHT

IMPLICATIONS FOR PRACTICE: RECOMMENDATIONS

Desired Skills, Knowledge Attributes for JETs

Recommendations of Theorists

Trying to determine the skills, knowledge and attributes of a participant in an international exchange program is a very complex task. As Goulet (1973) explains, it is whatever is defined as good and appropriate by the collectivity. Coming from a post-modernist perspective Toh (1993) would contend that international participants ought to be guided by the elements of global literacy aimed at enhancing the culture of peace. In reinforcing Toh's paradigm, Howell (1981) maintains that it is important for international sojourners to be concerned with the welfare of the learners by acquiring the knowledge, skills and values that will help them function effectively in their cross-cultural circumstances. To add to all of these elements, Landis, Rabi & Bhagat (1996) explain, that international sojourners ought to acquire the behavioural, cognitive and affective attributes associated with effective interaction across cultures. More specifically they should demonstrate the acceptance of, adaptation to, and integration of diversity into one's life. In other words they should have the skill to respond to different ways in that learners perceive intercultural relations. In alignment with Toh's critical literacy skills, they maintain that international sojourners should be aware of issues such as oppression, racism and all the other "isms".

Existing Requirements for JETs

On a pragmatic level, the JET program requires the following skills, knowledge and attributes of their participants: enthusiasm, integrated goals, demonstrated curiosity about things Japanese, social skills, sense of humour, integrity, adaptability, emotional stability, positiveness, reasoning ability, creativity, knowledge of Canadian history, and an intercultural awareness. Interestingly, the demonstrated ability to teach is not one of the criteria. Thinking internationally, there is little mention of global literacy, a compassion for people or a vision for humanity.

Suggestion for the JET Program

I have often mused that people learn most when there are learners of different ages and different experiential backgrounds. This brings together people with diversified skills and knowledge. It is the interaction of diversification that can result in people learning most from others. What is important in this interaction is a diversification in all arenas; age, backgrounds, ways of examining issues, intensity of interests, and demonstration of a love for different things. The notion of continuous learning exemplifies the grounds for this idealization. For people to mix and mingle with others from all backgrounds. I believe this will enhance the proper mix of skills knowledge and attributes for internationalization while providing an arena for meaningful global development.

Rectification of Issues Between JETs and Hosts

Having been involved in the selection of JET candidates since the inception of the program, I have come to appreciate the complexities

between hosts and participants. The intended outcomes of internationalization sometimes become grounds for this entanglement. Restrictions of time and purpose will limit my delineation however the following will provide a glimpse of the complexities in the internationalization focus of the JET program.

Upon arrival in Japan, JET candidates are treated like stars and they believe very special. Their arrival is covered by all the major newspapers and television networks. The governor of Tokyo and cabinet ministers from sponsoring ministries attend a massive and elaborate opening ceremony and the orientation that lasts for two days. The government officials stress the select nature of the foreigners chosen to come to Japan and encourage them to accept the challenge and responsibility to assist with Japan's internationalization program. However the idealistic concept of internationalization takes many twists and turns quite unexpectedly by both the hosts and participants upon their arrival at their various schools and government offices after orientation. Many of the JETs were surprised at being thrust into a fish bowl where they were subject to stares and much scrutiny both in their schools and in the community. Others seemed to lose purpose and connection in their schedule of being "one shot visitors" at a host of different classrooms and different schools. The encumbrances placed on program delivery by the restrictions of national entrance examinations frustrated the JETs. They were not always given opportunities to practice varied teaching methodologies nor were they allowed to stray too far from the curriculum. Their role was to provide an experience akin to that of a "human tape recorder". They recognized that most of the Japanese teachers of English were having difficulty with their pronunciation and their ability to dialogue in English, resulting in this need for a versatile "human

tape recorder". At the end of this sojourn many of the JETs believed under utilized and they believed they were being used as mere window dressing. Such were the misunderstandings during the first few years of the JET program.

The difficulties were not one sided. Hosting teachers, parents, students and prefectural administrators encountered many difficulties as well. For the staff, the extra work created by the JETs caused some concern primarily due to the language barrier. There was insecurity in this relationship due to the unpredictable nature of the young participants. This spontaneity showed up in things like sexual innuendoes between staff and female JETs or inappropriateness between male JETs and female students. There was the problem of differing work ethics. The JETs anticipated routine work schedules. The hosts anticipated a traditional work ethic. It was believed by prefectural offices that they were responsible for every aspect of the participants' well-being and safety. The JETs believed this was an intrusion of their privacy. Misunderstandings were abundant for the hosts as well during the initial years of the program.

Relating Research to Praxis for Citizenship

Overcoming Barriers to World Harmony

Gangadean (2000) goes back in history to examine the teachings of Moses, Jesus, Buddha, Tao, Lao-Tzu, Judah, Aristotle and Socrates to come up with an understanding of citizenship for world harmony. He speaks of a unified field where everything and everybody is dynamically inter relational and wherein the ultimate purpose of education and life is the process of

striving to be one with others. He would concur with Martin Buber in the importance of the *I/Thou* relational encounter, where you move away from egocentric thinking and move towards a dialogue between differing worlds, a life long process of finding unity in diversity. Like Socrates he maintains that wisdom cannot be achieved without first recognizing differing levels of ignorance. Toh (1993) argues, ignorance can be overcome through critical literacy. In this regard he says that our potential for fostering an international understanding based on the principles of justice, equity, compassion and global democracy will be determined by our ability to foster critical thinking among students, teachers, governments and those who are shareholders of power in the world. Schukar (1993) would support this notion of critical thinking. He says we must emphasize knowledge and skills essential for understanding multiple perspectives, making decisions and resolving conflicts

In bringing about a desired societal transformation, it would be somewhat easy to say, as do the Buddhists, that compassion begins with the "right thoughts and right actions" (Bukkyo Dendo Kyokai, 1966). It is somewhat more difficult to 'know' the right thoughts and the right actions and it is even more difficult to "arrive" at the right thoughts and right actions. In explaining Lao-Tsu's teachings, Cleary (1988), translates that societal transformation is a continual balance between the tensions of energy, growth, progress, upward movement, all of this juxtaposed with restraint, and withdrawal and stasis.

However, we recognize now as in the past that many parts of our world are in a state of cultural disharmony and this cultural crisis is about two forces, unity and multiplicity. Historically, some religions have been fanatical in the attainment of truth and have even gone to war over the

attainment of truth. It becomes our role as teachers to understand this multiplicity in different cultures, different ethnologies, and different religions. Our challenge is to move out of our worldview and enter the domain of other worldviews. In so doing we will be able to continue to find unity within this multiplicity. As this paper has demonstrated we can attain ultimate goodness through the discovery of truth in citizenship. Since life is lived in a whole society, and since electronic communication has enabled us to intellectually cross boundaries and traverse societies of the world, so too must our mission of citizenship encompass the good life for all on earth and for the sake of the earth. That will be our crucial contribution to civilization.

Tension and conflict is a part of life. As Greene (1994), points out, the important point for educators is to recognize the realities of this tension, accept that it is a part of the social world and to develop new ways of living together. This balance of Yin and Yang can also be discovered in the work of Buber who spoke of the narrow rocky ridge that humans have to walk in order to balance the *I-It* or *I-Thou* relationships. For him the act of meeting was also the act of making peace with another.

Speaking of world citizenship and world harmony, Einstein, in his speech to the German League of Human Rights, 1932, wrote the following (White & Gribbon, 1993, p 262).

> In our daily lives we only believe that man is here for the sake others, for those whom we love and for many other beings whose fate is connected with our own. I do not believe in freedom of the will. Man cannot do what he wants, but he cannot will what he wills. I never coveted affluence and luxury and even despise them a good deal. Social equality and economic protection of the individual

> appeared to me always as the important communal aims of the state. My consciousness of belonging to the invisible community of those who strive for truth, beauty and justice has preserved me from believing isolated.

Even though Einstein believed it is not possible to force the acceptance of ideas, he recognized that, as in the explosion of atomic bombs on Hiroshima and Nagasaki, fate is sometimes not connected with self, but rather in the minds of those enacting miniaturization, inter-ethnic violence, environmental destruction and violation of basic human rights.

Role of Education

Ralston-Saul (2000), talked about the role of education with a citizenship focus. For Ralston, the notion of citizenship education has a strong historical base that must take precedent over career preparation if we are to survive in harmony. Career preparation too often implies that people work very hard to become prosperous. This then leads to competition that may be harmful to world harmony.

Appiah (2000) maintains that we must go beyond the developmental process. He says it is not enough to provide the skills and knowledge for people to change their values and beliefs about citizenship. We must follow up and change our actions. This then will require targets of change as well as the process of change. There are two areas that require examination here if we wish to make a change in citizenship education. The first has to do with dialectic learning and the second to do with the role of religions. Like life, there is continual dialectical activity and it evolves with nurturement.

Dialogue and feedback remain crucial for citizenship pedagogy. Specifically, I am thinking of the opportunities to question, clarify, share stories, and reflect on our past as it pertains to the present and the future. Senge (1990) in addressing the art and practice of learning organizations, states that in dialogue people become observers of their own thinking and therein lays the opportunity to improve. This aspect of community learning as Levin and Nolan (2000) point out, is one of the most effective means of learning. When we present we must learn, thereby reinforcing knowledge that in turn promotes dialogue. Towards this end dialectic activity, both written and oral, remains pertinent to citizenship development. It empowers people to become conscientized and thereby choose to do what is right for self and others, in particular I am thinking about the lives of children and their futures.

If we are sincerely interested in developing a program of citizenship for teachers and school youngsters perhaps we could begin with one the most significant areas for amelioration and that is issue of peace between religions. Rabbi Joseph Ehrenkranz (2000) who spearheaded an interfaith dialogue in Edmonton maintained there cannot be peace in the world until there is peace between religions, because religions seem to be the source of a lot of irritations all over the world. An example of this irritation is presented by Bays (1996) who talks about the double marginality faced by the Pentecostal and Charismatic Christian Churches in Taiwan. What are the implications of these conflicts for education? In terms of citizenship pedagogy this would mean the development of respect, and understanding between different faiths in the world. For teachers and teacher education this then would mean the study of various religions. For effective inculcation it would require that teachers model and exude a respect and

understanding for different religions while being allowed to have their own inner core of religious beliefs. This demonstration of sensitivity and trust would go a long way in helping their students to also adopt an open perspective on other beliefs and values, be it religious, cultural or ethnic. This notion of open mindedness would transcend learning and life and citizenship.

Implications for Teachers as Role Models

In the field of academics we continually remind ourselves that "life is learning and learning is life". From the reflections of this paper in terms of citizenship and future world citizenship it then becomes evident that teachers are and will be the second most important force, (parents are first) in bringing about this embodiment. With the acceptance of this challenge the implications for teachers, teacher training and teaching become immense.

One of the contributing factors bringing about this embodiment is the development of teachers as role models. Society contends that it is important for teachers/parents to role model citizenship. Robbins (1991) maintains that people [teachers] exude and radiate what they believe, believe and value. Wilds (1961) in quoting Lock says "As it is in the body so it is in the mind" (p.286). Expanding on this, Holt (1989) emphasizes that children learn from anything and everything they see. If this is so, then it has far reaching implications for teacher selection and teacher preparation. These are ideas that might help to promulgate citizenship values in school systems.

Hodysh (2000) explains that historically in Alberta, teachers were expected to reflect sound standards of individual and social behaviour. to prove they had sound citizenship habits prior to employment. Chalmers (1968) in his book, *Schools of the Foothills Province*, amusingly related that

the ATA, in 1928, forewarned teachers that they could be dismissed for smoking cigarettes. Role models were very important back then. Axeworthy (2004) would maintain that it still is, but modified to encompass citizenship of the world.

Despite the complexity of implementing citizenship criteria in the screening and development of teachers, it remains clear that citizenship is a desired value. Hock (1999) asserts that it is a complex, never-ending, incredibly difficult, oft shunned task. But it must be done.

Implications for Teacher Training

Another implication for teacher training has to do with years of learning. With this renewed importance in the vision of life, it would imply a longer learning and practicing program. Since "learning is for life and life is learning" it would then follow that teachers be provided continual opportunities to nurture this wisdom by returning to "the fountain of learning" for updated knowledge and intellectual vigour. In this regard, Crocker (2000) in his recent work entitled, "The Ethics of Consumption: The Good Life, Justice, and Global Stewardship", stresses the importance of going 'back-and-forth', i.e., going back to school to learn ideas to fit reality and changing reality to make it come closer to ideals that are important. It is this "back-and-forth" between practice and learning that allows one to change reality for one self and others.

Taken a step further, the above premise would be true for all humankind. In other words, engineers, mechanics, cooks, professors, lawyers, and others would learn, teach and share during their cross cultural sabbaticals. There would be a reciprocal exchange of important wisdom transcending this "back-and-forth" transition of expertise beyond borders.

The same would hold true for politicians, church ministers, trades people and common labourers. This synergy in the exchange of learning would not only equalize people and nations but also contribute toward global citizenship.

Of greater importance than the duration of teacher training is the 'what' of learning. Boulding (1988) strongly maintains that the single most important question in addressing education for an interdependent world is the question of "citizenship for what". Historically, Aristotle alluded to the importance of a course in Ethics. Rothenberg (2000) revisits this notion in an article called "Wild Thinking: Philosophy, Ecology, and Technology." He supports Boulding in asking the question, "education for what?" However his focus is on engineering with an ecological philosophy. He notes that the explosion of the Challenger spacecraft encouraged universities across North America to develop a subject called Engineering Ethics. The intent is to teach responsibility. More specifically, the course is designed to help learners distinguish between the good, the elegant and the functional. In examining the idea of good, learners are asked whether the technological innovation will really make the world a better place. This lesson in ethics is very much akin to the paradoxical reflections by Einstein when his theory of relativity was being used to develop the atom bomb (White and Gribbon, 1993). If ethics is being revived for other university programs, there is the notion that it be expanded for future teachers. Dower (2003) suggests that the program be expanded to include logic in global citizenship.

These ideas have many implications for grade school teachers and for university programs preparing our future generation of teachers. Firstly, it illuminates the need for teachers to be cognizant of and empathic with students of varied cultural bases. Secondly, it demonstrates the need for

teachers to have a vision of a desired destiny for students in a global society. Thirdly, they will need the pedagogical skills, knowledge and attitudes to assist in the actualization of that desired destiny.

IMPLICATIONS FOR THE NEW SOCIAL STUDIES CURRICULUM

Alberta Education, K-12

A Focus on Citizenship, Pedagogy and Internationalization

The task of formulating a new Social Studies curricular vision, arriving at suitable content, and delineating program delivery K-12 is a mammoth challenge. From my perspective the initiation of a new curriculum is very timely. The harsh reminder of 9-11 and other acts of terrorism have etched a sorrowful reminder in the minds of educators and the general public that the theme of "Citizenship" is an international concern, and remains crucial to peaceful co-existence. More specifically, here in Alberta, school related incidents of shootings, stabbings, bullying and gang-race related homicides accentuate the need for amelioration. Towards this end I am convinced that education and more specifically, the subject of Social Studies remains the most significant arena for positive change. Recognizing that the last revisions to the program were done twelve years ago, a review of this nature becomes very meaningful. The following represents my response to the proposed Social Studies curriculum, in light of the three themes of my research, citizenship, pedagogy and internationalization.

Response to the topic of "Vision"

One of the most important components for effective change in the examination of any change process is the understanding of and consensual agreement with the vision. The new Social Studies curriculum is very clear in this regard, that is, the focus of "Citizenship" and "Canadian Identity". I support this vision.

This being said, it is important to examine the definition of the term "Citizenship". The new curriculum broadly defines it as the understanding of relationships among needs, rights, roles and responsibilities, governance and an awareness of one's capacity to effect change. Within this context there is the developmental aspects of critical participation, positive values related to civic ethics, promoting democratic ideals and the historical evolution of citizenship. In expansion of this definition it might be well to connect it to environmental issues as well as the meaning of Global Citizenship, since Social Studies is the study of people in relation to each other and to their world.

The expansion of the above definition would then allow the meaningful inclusion of contemporary issues such as the increase of terrorism and violence, both locally and internationally. This would support the purpose of Social Studies education that is to help students become active and responsible citizens within their communities locally, nationally and globally in a complex and changing world. In this context, the term "Citizenship" takes on a meaning that includes aspects of amelioration. This expansion in meaning will encourage students to build a better future.

Equally relevant for Alberta/Canadian youth is the intended purpose that this curriculum will ultimately contribute to a Canadian spirit, one that creates a sense of belonging for every student as he or she engages in active

and responsible citizenship locally, nationally and globally. As we move into the domain of "Approaches", the task becomes somewhat more complex. Let me respond to this complexity.

Response to "Approaches"

As we move into an era of Global connectedness, there seems to be general agreement that cultural diversity is important and that we need to emphasize the importance of students' varied backgrounds and traditions. This emphasis seems coherent with the mission of developing students as citizens and promoting a Canadian identity. However, it may be prudent to be cautious with the emphasis on "student-centeredness" since an overemphasis on this notion may have connotations of "individualism" that may be in conflict with the Social Studies purpose that promotes understanding of others. To examine a student's life experiences remains pertinent however it also needs to remain in the context of exploring diverse perspectives for the ultimate good of developing a Canadian identity. In this regard, it may be well to frequently emphasize the modifier "Canadian" when using the term identity. With regards to other approaches such as ways of teaching, critical thinking and active learning, there is comfort in knowing that these concepts are already grounded in and supported by paradigms of effective pedagogy.

The "Multiple Perspectives Approach" fits in very succinctly with the mission and focus of the new Social Studies curriculum. Living together in an increasingly pluralistic world requires an understanding of diverse viewpoints. However, in the process of recognizing Canada's peoples, it might be well to expand on the specific perspectives of Aboriginal and

Francophone topics in later chapters when the topics are addressed at various grade levels. By addressing this sequencing, it may be more conducive to acceptance not only by the teachers providing program delivery but also by the learners and the general population. An example of this can be found at the grade eight level wherein there is ample opportunity to introduce the rationale regarding the study of Japan or the Spanish-Aztec intercultural contact. More specifically, there would be a greater sense of equality in recognizing the integral contributions made to the development of Canada by all of its inhabitants. This would give teachers the opportunity to affirm the value and dignity of all Canadian citizens.

Response to the Grade Three Program: Global Connections

Upon reflection, the grade three program offers the greatest potential to excite teachers and learners while actualizing the mandate of the new curriculum. Firstly, it ties in very succinctly with the other strands that includes culture, community, places, people, time continuity, change, power, authority, decision making, economics and resources. By critically examining multiple perspectives and connections among local, national and global issues, it enhances students' understanding of citizenship and Canadian identity. And most important, it helps students to develop empathy with respect to world conditions through the comprehension of economic relationships, sustainability, universal human rights and global consciousness.

In consideration of strategies for successful change, the grade three program allows an abundance of positive opportunities. Teachers will have many choices of contemporary communities such as the Pacific Rim,

Western Europe, South America and India. Of relevance is the fact that many of the teachers will be familiar with the Japan program that was formerly introduced in grade two. They will have curricular materials, activities and support in place, if they choose to use them. This foundation can be expanded to include other Pacific Rim countries or cultures around the world to demonstrate the interconnectedness. The choices will be extensive, and the teachers will be able to bring their own backgrounds and expertise to the program. This program is a true demonstration of 'continuous learning' on the part of students, teachers and community. For teachers who may not have the background, they will have the comfort of banking on the security of existing programs.

There is frequent mention made of our ever-changing Canadian identity. The grade three curriculum allows teachers considerable flexibility in examining this diversity. Each of the communities in Alberta differ somewhat in terms of immigration patterns and pockets of cultural minorities. Teachers of grade three will be able to cater to these differences, thereby making the program exciting for themselves, the students and their communities. The time element may be somewhat short to cover the six strands, however, this could be compensated with considerations regarding the depth of analysis for the each of the strands.

Response to the Grade Eight Program: World Views

Philosophically, the grade eight program will allow Social Studies teachers and their students considerable opportunity to analyze their personal beliefs and values in relation to local and international societies. It remains complex in that students will be required to assess the influences of the past

as it impacts the present. Historical antecedents remain pertinent to understanding the present while formulating a vision for the future.

Part of the danger faced here is the difference between linear memorization as opposed to understanding patterns of civilization. Whether it is the Renaissance, the devastation of the Aztec or the adaptation of Japan, the teacher's approach to learning will remain key in actualizing student-learning outcomes.

For example, in studying Medieval Japan, the patterns of change may be exemplified by learning the political-economic structures during the reign of Prince Shotoku in the 5th and 6th centuries while becoming curious about the impact of Korea and China with regards to linguistic, religious and philosophic customs. Further, the tensions of cultural borrowings and patterns of change, isolation and adaptation can be further elucidated by examining the Edo period (1600-1867) juxtaposed with the Meiji period (1868-1912).

In delivering this pattern of change in light of the time constraints, it might be prudent to exercise caution about the depth of historical knowledge in favour analysing patterns produced in studying the timeline of change. An analysis of this nature would then make it relevant to consider change patterns that include Japan's present interaction with Canada and the rest of the world.

Here again, specialized teachers of History/Social Studies may have the skills, knowledge and attributes to effectively handle the content and bring about the understanding of altering worldviews, however, there may be concern for staff that do not have this expertise. In that case it may come down to a linear memorization of history without the concomitant understanding of patterns that shape values, beliefs and worldviews.

Response to "Dimensions of Thinking"

If there is one component of the new curriculum that warrants special emphasis it would be this part that addresses the 'Dimensions of Thinking'. This is the part that adds credence to the Vision described on the first page. The relevance of 'Critical Thinking and Metacognition' warrants the placement of this component towards the front of the document, prior to or in place of 'Multiple Perspectives'. The following summarizes the significance of this component.

> Students will use criteria and critical thinking skills to make judgments about the past, present and future. Criteria include: distinguishing fact from opinion; considering the reliability and accuracy of information; determining diverse points of view, perspective and bias; and considering the ethics of decisions and actions. The metacognitive process involves both the conscious awareness and the conscious control of one's learning, and it occurs when students possess knowledge, have control over knowledge and have appropriate use of knowledge.

Of particular relevance is the emphasis on the "ethics of decisions and actions". Equally important is the emphasis on "appropriate use of knowledge". This mandate has profound implications for the skills, knowledge and attributes of the Social Studies teacher. If this new curriculum is to be successful, there must also be a significant emphasis on

the desired specialized training of the Social Studies teacher. In addition, it would be anticipated that the Social Studies teacher demonstrates or model the mandate of ethical responsibility in decisions and actions. To compensate present deployment inadequacies, there must be room for adequate professional development opportunities.

Closure

The preceding pages represent a brief summary of responses to specific portions of the proposed Social Studies curriculum. The comments have attempted to address not only aspects of the content but also ideas that might assist in the successful implementation of the program. Overall, the proposed curriculum has been very well designed to address education in the 21st century and beyond. Hopefully, my responses will assist in the continued refinement of this program. The facilitators of this program must be commended for their effort in networking with the people locally, nationally and internationally. It is a very difficult task to seek input from diverse groups, all of who have significant ideas impacting the role of Social Studies in education. However, there is strength in the consensus that Social Studies is about responsible "Citizenship" locally, nationally and globally. Through this metacognitive process, Alberta students will be given the skills to make ethical decisions through the appropriate use of knowledge. It is this critical philosophic rigor that discourages change for change's sake and thereby allows mankind to follow the path of righteousness toward harmony on earth. In closing, the following Japanese proverb seems to encapsulate the goodness and permanence represented in the Social Studies vision.

"Ishi no ue ni sannen"

(It takes three years for dripping water to make a mark on a rock)

RECOMMENDATIONS FOR THE SELECTION OF JETS

"Building New Bridges"

Enhancing Citizenship, Pedagogy, and Internationalization

The Consul General of Japan, in his address to the Calgary community, stressed the importance of "Building New Bridges" to bring about a better understanding between groups of people, communities and nations. I believe the JET program has tremendous potential for providing the "Best Bridge" for promoting citizenship, improving pedagogy and enhancing Internationalization.

During the past few years, as I worked on this JET dissertation and reflected upon my experiences as a principal and as an education instructor at the University of Alberta, a number of implementation strategies emerged. The strategies would incorporate the importance of citizenship, the relevance of effective pedagogy and the intent of internationalization. The paradigm that follows could bring about exponential results for the JET program, while effectively serving the needs of the Japanese educational system and simultaneously provide an exciting innovative opportunity for Canadian teachers and school districts.

The JET program has done well in the past. However, as the international scene changes so too must the strategies for implementation. From my perspective, the dual purposes of International Ambassadorial Relations and Second Language Instruction remain futuristically relevant.

However, I think it may be prudent to infuse a new strategy and focus to get better and longer lasting results for both purposes. We can call this project "Building New Bridges''. The difference would be in the Global Scope of the idea and the skills and strategies required to get desired results.

Newly Experienced Teachers (NET)

The above strategy will focus on the selection of "Newly Experienced Teachers" for the JET program. There are multiplicities of reasons that support this focus.

- Canadian Ministries of Education and Universities are seeking ways to better understand other cultures.
- There are many Newly Experienced Teachers who are wishing to prepare themselves for the future by striving to enrich their pedagogical portfolios with international programming.
- Solution oriented School Boards would encourage 'appropriate' employees to diversify their understanding of other people and other educational systems, via a leave and guaranteed jobs upon return.
- Both provincial and district educational goals have incorporated the importance of International/Intercultural understanding in their curriculums; futuristically the world is in need of people who understand diversity.
- Teachers in Japan would embrace and value newly experienced teachers who have intercultural and pedagogical skills; young teachers who are still 'curiously' learning and sharing.
- Students in Japan would gain exponentially from 'newly trained and experienced' professional teachers.

- JET teachers on leave, would have the guarantee of a job upon their return. Returnees would have the potential of exponentially impacting their students, their profession and their districts with long term, positive and pervasive results.
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In "Building New Bridges" it would take considerable planning in terms of strategies for implementation. The idea would fit right into the existing JET program and process. The only difference would be a strategic focus to draw on an existing component of available candidates. Besides the planning it would take a lot of people hours for specialized marketing and liasing with all the stakeholders. Initially the idea could be started small, and upon refinement expanded.

Advantages of Hiring NETs: Desired Outcomes

Because NETs have taught for a few years, there would be many advantages in hiring them.

- It would be possible to get accurate feedback from their employers.
- They would be newly experienced that means they would still be flexible while wishing to learn and try different ideas.
- For those who are "upwardly mobile" the JET experience would appeal to their sense of professional development and portfolio enhancement.

- Because they are on leave, it will not cost the district anything and they can legally be paid as a JET. Upon their return, they will have a job to come back to.

- They will have greater pedagogical skills and human relations skills.

- Social Studies majors and minors would not only be the best candidates in terms of understanding other cultures but would gain the most in their experience. Because of their backgrounds, they would be least likely to be affected by culture shock but more than that, be able to contribute in a different culture. They would also have the potential to contribute most upon their return. I would predict they would get the best results and have the fewest problems in Japan

- Upon their return, they would incorporate their learning into their classrooms and hence have the potential to help the largest number of people in building a better understanding of the world. As an example, one junior high teacher specialized in social studies could teach as many as five classes or upwards of 250 students in one year. The ambassadorial influence would be exponential.

- They would have students communicating between countries and building bonds continuously at a young age.

- Because of their proven pedagogical and human relations skills, they would be a greater asset in Japan to the regular teachers and would not pose a threat to the well being of regular teachers.

- JETs without intercultural skills are sometimes too eager to "impose" their culture on the Japanese, while properly trained social studies teachers would be sensitive to other cultures and would focus on learning other cultures first and sharing personal cultures second.

- In the past 'unhappy' JET returnees have done much to hurt International relations whereas successful JETs would be guarantees for "Building Bridges" continually in the future. They would represent the greatest stability, flexibility, and provide the "Best Bridge" for promoting citizenship, improving pedagogy and enhancing Internationalism.

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The Consulate General of Japan, in his address to the Calgary community, stressed the importance of "Building the Best Bridges" to bring about a better understanding between groups of people, communities and nations. The paradigm of the NET program described above would incorporate the importance of citizenship, the relevance of effective pedagogy and the intent of internationalization. The paradigm that follows could bring about exponential results for the JET program, while effectively serving the needs of the Japanese educational system and simultaneously providing an exciting innovative opportunity for Canadian teachers and school districts.

The above paradigm represents one of the practical outcomes of my research on the JET program. It is a result of my epistemology and ontology that has been influenced by formal learning opportunities as well as my experiences as a principal, a JET facilitator and university instructor. It represents a brief outline of a pedagogical initiative designed to bring about a better understanding between citizens of different cultures, communities and nations for the purpose of internationalization.

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Participant Contact Letter

Dear Participant,

Re: introduction and purpose of research

For those of you who may not know Gil Oishi, he has been involved with the Japanese Consular office since the inception of the JET program in Edmonton. He has also been a teacher, principal and leadership consultant with the Edmonton Public School District. Presently he is doing his dissertation and teaching in the Faculty of Educational Policy Studies at the U of A. Motivated in part by his experiences with the JET program since its inception in 1987, and with his educational background and previous research in Japanese education, he would like to blend these experiential components in his research.

His primary research focus has to do with the implications of the JET experience with regards to citizenship, pedagogy and internationalization. He would like to interview a sample of eight JETs representing the span of the program over the past 16 years. You have been identified as a possible candidate for his research.

Towards this end, he would be interested in gleaning your thoughts with regard to your JET experiences and post-JET reflections. This would entail one or two discussion sessions (about one and a half hours each), with follow-up e-mail correspondence. Discussion sessions could take place on campus or in a location that is mutually convenient. Information will be compiled, based on notes taken during the interview. Feedback will be provided to you for review and accuracy. Participation is voluntary and participants may opt out at any point of the process.

The plan for this study has been reviewed for its adherence to ethical guidelines by the Faculties of Education and Extension Research Ethics Board at the U of A. Questions may be directed to the Chair of the EE REB at (780) 492-3751.

Subject to your acceptance, a formal consent form will be mailed out to you along with some introductory information. You can be assured that all responses will remain confidential and that the data will be kept for period of 5 years in a secure place and then will be destroyed. The information gathered will be used as part of the thesis and possibly conference or journal articles.

Gil would be honored to have you share your views. If you are willing to participate in this research or wish further clarification he asks that you e-mail him at the following address, goishi@ualberta.ca. You may also direct questions to his supervisor, Dr. Ali Abdi, phone 492-6819.

Upon receipt of this letter, he would appreciate a brief response within the next week if it is possible. It would be nice to begin visitations at your earliest convenience.

Sincerely,

Bruce Clarke , (JET alumni association, Membership)

cc. Brenda McDonald (President, JET alumni association)

Acknowledgment Form

Please fill in the following information.

Yes, I would be willing to participate in the study on the Japan Exchange and Teaching experience as it relates to citizenship, pedagogy and internationalization. I understand that I have the right to opt out of this or any part of this study at any time and that confidentiality is ensured.

My name is:_____

phone:_____

Date: _____

Signature: _____

Thank you for your willingness to participate in this study.

Sincerely,

Gil Oishi (Ph.D. Candidate)
Dept. of Educational Policy Studies
University of Alberta

Dr. Ali Abdi (supervisor)
Dept. of Educational Policy Studies
University of Alberta

INTERVIEW QUESTIONS *(and prompts)*

1. What was your motivation for wishing to be on the JET program?
   -an experience, the media, advertising, person, school program
   -career, travel, personal problems, japanese culture,
2. How did the JET experience impact your life?
   -values, beliefs, money, food, spiritual, emotional, marital,
   -career, future, world view, understanding people,
   -what impacted your life
   -what continues to be part of your present life
   -maintaining friends in Japan
3. How did you deal with significant cultural differences?
   -respect, collectivity, consensus, avoidance, bureaucracy, religion,
   -safety, honesty, romance, gender, sexuality, food,
4. What are some factors in your background which impacted your JET experiences?
   -schooling, friends, family, ethnic background, university courses,
   -health, age, extra-curricular skill sets, gender, religion
   -language
   -personal problems or futuristic proactive planning
5. What was your role as a JET and how can you measure your success?
   -schools, grades, schedules, kinds of students, socio-economic
   -relevance of speaking/understanding Japanese
   -relevance of inclusion/ignored in relations, insider epistemology
   -survey or feedback
6. What is your understanding of internationalization and what was most effective in promoting it?
   -paradox in identity issues, building bridges or walls
   -assumption that learning the West: loose Japaneseness

-we are here to demonstrate the West: not become Jpns

-school, community, government, trade, world

-ideas used in and out of the class to improve understanding

-Japan-Canada relations

7. What are some implications of the JET experience for pedagogy?

-pedagogical purpose: promulgate monoculture or understand other

-methods for teaching English, content, teaching style, students

-impact of entrance exams, results orientation

-school discipline, bullying, drugs, role of parents, JTL, admin

-Canadian curriculum, teachers, school organization, methods

-understanding other people, cultures, religions,

-terrorism, war, consumerism, environment, poverty

8. What citizenship characteristics are necessary for successful JETs?

-curiosity for other cultures, i.e. cultural competency skills

-flexibility, language learning,

-selection process,

-NET

-'gaman', cultural solidarity

-Noh play, learn cultural modesty not frank aggressiveness

9. Can you share some ideas for the promulgation of the JET alumni?

-orientation process

-ambassadorial activities, bonding activities,

10. If you were to do the JET experience again what would you do differently?

-would you go back a second time

FACULTIES OF EDUCATION AND EXTENSION
RESEARCH ETHICS BOARD
(EE REB)

I. Application for Ethics Review of Proposed Research

(revised July 15/04)

Name: Gil K Oishi **Student ID (if applicable): 0665041**

E-mail: goishi@ualberta.ca

Complete mailing address (if student): 420 Reeves Crest, Edmonton, Alberta. T6R-2A4
You must advise the EE REB of changes in email or mailing address.

Project Title: Japan Exchange and Teaching Experience: Implication for Citizenship, Pedagogy and Internationalization

Project Deadlines:
Starting Date (year/month/date): **April 2005** Ending Date (year/month/date): December 2006
If your project is not finished before the Ending Date, you must apply for an extension by submitting the appropriate *Status of Research Study* form.

Annual Reporting
If your project extends beyond one year from the date of EE REB approval, you will be required to submit an *Annual Report for Multi-Year Studies* at the end of each year of the project. Projects are normally subject to a complete re-submission after 3 years.

Status (if student):
( ) Master's Project ( ) Master's Thesis (X) Doctoral Dissertation ( ) Other (specify):

Funding (if applicable):
( ) Grant Application ( ) Contract Research (X) Non-Funded Research ( ) Other (specify):

Do you plan to gather data in University of Alberta units other than Education or Extension? Yes ( ) No (X)
If yes, name the unit(s) _____.

I, the applicant, agree to notify the Faculties of Education and Extension Research Ethics Board in writing of any changes in research design, procedures, sample, etc. that arise after the EE REB approval has been granted. A *Request for Change in Methodology* form must receive approval from EE REB before the modified research can proceed.

I also agree to notify the EE REB immediately if any untoward or adverse event occurs during my research, and/or if data analysis or other review reveals undesirable outcomes for the participants.

I have read the University of Alberta Standards for the Protection of Human Research Participants [GFC Policy Manual, Section 66 [ ] and agree to comply with these Standards in conducting my research.

April 26, 2005

Signature of Applicant Date

As the supervisor/instructor, I have read and approve submission of this application to the EE REB, and ensure that the proposed project is compliant with the University of Alberta Standards for the Protection of Human Research Participants [GFC Policy Manual, Section 66 [ ].

Dr. Ali Abdi April 26, 2005

Printed name of Supervisor/Instructor Signature of Supervisor/Instructor Date

ETHICS REVIEW STATUS

(✓) Application approved by EE REB member ( ) Application approved by EE REB ( ) Application not approved

Signature of EE REB Member May 10/05 Date

Distribution of approval page: Original to EE REB file; Copies to Applicant, Supervisor/Instructor (if applicable), Unit student file (if applicable)

IV. Procedures for Compliance with the U of A Standards

Please describe clearly and concisely how you intend to comply with the Standards by answering each of the following questions.

1. How will you explain the purpose and nature of your research to prospective participants?
The purpose and nature of my research will be detailed in a letter of introduction (included), which will be sent to prospective participants by Bruce Clarke who is the webmeister and membership coordinator of JET alumni.

2. (a) What steps will you take to obtain the free and informed consent of the participants? e.g. How will you provide opportunities for potential participants to exercise their right to not participate?
In the letter of introduction, potential participants are advised that participation is voluntary and as such are given the right to not participate by not responding to the e-mail. Only those people who respond with acceptance will be contacted for the study.

(b) Are there limited and/or temporary exceptions to the general requirements for full disclosure of information? If yes, (i) please describe the exception(s) (ii) justify the need for the exception(s), and (iii) explain the provisions for debriefing participants.
No, there is no requirement for full disclosure of information.

(c) Are there any circumstances which could compromise the voluntary consent of participants (e.g., incentives, captive populations, second relationship)? If yes, how will these circumstances be dealt with?
No, there are no circumstances which could compromise the voluntary consent of participants.

3. How will you provide opportunities for your participants to exercise the right to opt out without penalty, harm or loss of promised benefit?
Participants will be provided with an acknowledgment form, with space for signature, which states that participation is voluntary and that they have the right to opt out without penalty, or

harm.

4. (a) How will you address privacy, anonymity and confidentiality issues?

Three things will be put in place. Firstly, the names of respondents will not be used. In place of names each respondent will be given an identifier beginning with J-1 to J-8. Secondly, gender identification will not be possible since I will be using the pronoun 's/he' for both he and she. Thirdly, demographic information will be used separate from comments and only as it relates to suppositions in the literature. Hence it will not be possible to connect comments with demographics.

(b) If you plan to record sounds or images in your project, how will you address anonymity and confidentiality of participants and non-participants?

Sounds and images will not be used.

5. Will there be any risk, threat or harm to the participants or to others? If yes, (a) please elaborate and (b) how will you minimize the risk, threat or harm?

There will not be any risk, threat or harm to participants. They are all past JET participants and as such do not have any ties to the ongoing JET program.

6. How will you provide for security of the data during the study and for a minimum of 5 years thereafter?

Data will be secure in that it will be kept in a locked enclosure for two years and then destroyed.

7. If you involve research assistants, transcribers, interpreters and/or other personnel to carry out specific research tasks in your research, how will you ensure that they comply with the Standards?

I will be the only person working with the data.

8. Please describe any other procedures relevant to complying with the Standards.

The letter of introduction has been reviewed by both the membership coordinator and president of the JET alumni association. I have received their approval and support for my methodology.

II. Reviewer's Checklist for Research Application

Applicant Name: Gil Oishi

Project Title: Japan Exchange and Teaching Experience
(Applicant Name and Project Title to be filled in by applicant.)

ASSESSMENT	YES	NO	N/A
1. Does the researcher provide a clear statement of what is to be done?	(✓)	( )	
2. If there is any circumstance which could compromise the voluntary consent of participants (e.g. incentives, captive populations, second relationship), has this been satisfactorily accounted for?	(✓)	( )	( )
3. Are the data collection procedures clearly specified?	(✓)	( )	
4. Have copies of instruments or samples of items to be used, including tests, interview guides, and observational schedules been provided?	(✓)	( )	
5. Have information letters, consent forms, and other attachments, as appropriate, been provided?	(✓)	( )	
6. Has the matter of informed written consent of participants been attended to?	(✓)	( )	
7 If underage, legally incompetent, or other "captive" subjects are used, is there provision for the right to opt out for			
(a) the subjects, and	( )	( )	(✓)
(b) their parents/guardians?	( )	( )	(✓)
8. Is there a clear explanation of the involvement of human participants?	(✓)	( )	
9. Has the right to not participate, and the right to opt out at any time without penalty, harm or loss of promised benefit been provided?	(✓)	( )	
10. Has provision been made for explaining the nature, length and purpose of the research to the participants and/or guardians?	(✓)	( )	
11. Are the procedures for providing privacy, anonymity and confidentiality acceptable?	(✓)	( )	
12. Is it clear that the study will not be harmful or threatening to the participants or others?	(✓)	( )	
13. If there are limited and/or temporary exceptions to the general requirements for full disclosure of information, is there clear provision for debriefing of participants?	(✓)	( )	( )
14. If inducements or promises are offered for participants, are they of such a nature that they do not compromise freedom of consent?	( )	( )	(✓)
15. Any other aspects of the study that need special ethical consideration are specified and acceptable.	(✓)	( )	( )

EE REB member's recommendation:

(✓) Approve ( ) Refer to EE REB ( ) Resubmit with changes, as indicated on the applicat

Signature of EE REB member

May 16/05
Date